

Through combining a knowledge of translation theory and application, the present book aims at holding a semantic comparison of four English translations attempted by Muhammad Marmaduke Pickthall, ‘Abdullāh Yūsuf ‘Alī, Arthur J. Arberry and Muhammad Mahmūd Ghālī of Sûrat Ad-Dukhân (the Chapter of Smoke). As a theoretical framework, the book deals with several linguistic and cultural problems of translation, with special reference to *Qur’ân* translation, and the principles that should be considered on translating the *Qur’ân*. The core of the book is a comparison of sixty-eight lexical, syntactic and stylistic selections from Sûrat Ad-Dukhân. The comparison depends on various *Qur’ân* interpretations and Arabic dictionaries to decide the precise meaning(s) of the selections. Then, a translation is suggested, and the four translations are judged: the correct ones are acknowledged and the mistaken shown, along with the reasons underlying the mistake(s). To reach the precise meaning in English and judge the translations compared accurately, many English dictionaries are utilized. The comparison shows that the best translation in terms of meaning precision and easiness of expression is that of Ghālī, followed by Pickthall’s, Arberry’s and ‘Alī’s respectively.

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Saudi Sadiq

A COMPARATIVE STUDY OF FOUR ENGLISH TRANSLATIONS
OF SÛRAT AD-DUKHÂN ON THE SEMANTIC LEVEL

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By
SAUDI SADIQ

A Comparative Study of Four English
Translations of *Sûrat Ad-Dukhân*
on the Semantic Level

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P U B L I S H I N G

A Comparative Study of Four English Translations of *Sârat Ad-Dukhân* on the Semantic Level,
by Saudi Sadiq

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To my mother, father, wife and son

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INTRODUCTORY NOTE

The present book was originally an M.A. thesis submitted to English Department, Faculty of Al-Asun (Languages), Minia University, Minia, Egypt, in 2007. It aims at investigating the field of Qur'ân translation through holding a semantic comparison of four English translations attempted by Muhammad Marmaduke Pickthall, 'Abdullâh Yûsuf 'Alî, Arthur J. Arberry and Muhammad Mahmûd Ghâlî of *Sûrat Ad-Dukhân* (*the Chapter of Smoke*). The book is divided into three chapters, an introduction, and a conclusion. Chapter One deals with a number of the linguistic (lexical, syntactic, semantic and stylistic) and cultural problems that may arise during translation, with special reference to Qur'ân translation. It has been found that the problems directly related to Qur'ân translation are polysemy, semantic change, proper names, tenses — especially the use of the past tense in Arabic — word order, syntactic ambiguity, ellipsis, redundancy, extraposition and culture-bound words. In addition, there is an attempt to suggest some solutions to the problems investigated. Chapter Two tackles the principles of translating the Qur'ân, mainly focusing on the team of translators, the techniques of conveying the content and the format of translation. In Chapter Three, a semantic comparison is held, with sixty-eight lexical, syntactic and stylistic selections. The comparison depends on a number of different-oriented Qur'ân interpretations and Arabic dictionaries to decide the precise meaning(s) of the words and constructions selected. Then, a translation is suggested, and the four translations are judged: the correct ones are acknowledged and the mistaken shown, along with the reasons underlying the mistake(s). To reach the precise meaning in English, and in order to judge the translations under comparison accurately, a group of English dictionaries are relied on. Finally, the comparison shows that the best translation in terms of the precision of meaning and easiness of expression is that of Ghâlî, followed by Pickthall's, then that of Arberry and, lastly, that of 'Alî.

LIST OF ABBREVIATIONS AND SYMBOLS

AAL:	Academy of the Arabic Language
A.H.:	After Hijra (Islamic Calendar)
AHD:	<i>The American Heritage Dictionary of the English Language</i>
ATQ:	Authority of Translating the Qur'ân
CIDE:	<i>Cambridge International Dictionary of English</i>
COD:	<i>The Concise Oxford Dictionary of Current English</i>
ERV:	<i>English Revised Version</i> (a Bible translation)
KFCPHQ:	King Fahd Complex for Printing the Holy Qur'ân
KJV:	<i>King James Version</i> (a Bible translation)
LDCEO:	<i>Longman Dictionary of Contemporary English Online</i>
LLA:	<i>Longman Language Activator</i>
MED:	<i>Macmillan English Dictionary: An International Student Edition</i>
MSA:	Modern Standard Arabic
MWCDT:	<i>Merriam-Webster's Collegiate Dictionary and Thesaurus</i>
NCCC:	National Center for Cultural Competence
NEB:	<i>New English Bible</i> (a Bible translation)
NET:	<i>New English Translation</i> (a Bible translation)
NIV:	<i>New International Version</i> (a Bible translation)
OALD:	<i>Oxford Advanced Learner's Dictionary</i>
OIC:	Organization of Islamic Countries
SC:	Source Culture
SCIA:	The Supreme Council for Islamic Affairs
SL:	Source Language
ST:	Source Text
TC:	Target Culture
TL:	Target Language
TT:	Target Text
WBD:	<i>World Book Dictionary of Current English</i>

﴿﴾ These symbols are used to quote Qur'ânic verses.

« » These symbols are used to quote Prophetic sayings "Ahadeeth".

TRANSLITERATION OF CLASSICAL ARABIC SOUNDS¹

Arabic Sound Symbol ²	Description	Representing Arabic Examples				English Words of Similar Sounds
		Initial	Medial	Final		
'	voiceless glottal stop		sa'la mu'min ya'in	قرء	--	
b	voiced bilabial stop	bayt	mabeet	قلب	bless	
t	voiceless alveolar stop	tawba	istalama	موت	toy	
th	voiceless interdental fricative	thanâ'	thuluthân	ليث	thin	
j	voiced palato-alveolar affricate	jana	majnûn	أريج	judge	
h	voiceless pharyngeal fricative	hamâm	a/mar	رمح	--	

¹ Adapted from Ghâfî (2001: 45) and El-Gamal (2007: 22)

² These symbols are used throughout the book to transliterate Arabic sounds. Since Arabic is an inflectional language, inflections will be shown in transliteration, especially in connected words or phrases, where necessary. If not so, Arabic examples will not be inflected for the purpose of making reading easier. As for *h*, *d* and *th*, they will be written in italics in non-italicized texts. But when they occur in italicized texts, they will be made different by being non-italicized.

kh	voiceless uvular fricative	khaleefa	خليفة	yakhûn	يخون	mukh	مخ	---
d	voiced alveolar stop	dâr	دار	yadûr	يدور	murâd	مراد	add
th	voiced interdental fricative	ṭhawabân	ثوبان	yathûb	يُوب	malâth	ملاذ	father
r	voiced alveolar trill	ra/ma	رحمة	markîb	مركب	sirr	سر	road
z	voiced alveolar fricative	zeena	زينة	mazâr	مزار	yajûz	يجوز	zoo
s	voiceless alveolar fricative	samak	سمك	maslak	مسلك	mâs	مأس	soon
sh	voiceless palato-alveolar fricative	shakk	شك	yusheer	يشير	int'âsh	انتعاش	show
ṣ	voiceless alveolar <i>emphatic</i> fricative	ṣabr	صبر	qaṣr	قصر	baraṣ	برص	--
d	voiced alveolar <i>emphatic</i> stop	dalâl	ضلال	yudîl	يضل	fard	فرض	--
ṭ	voiceless alveolar <i>emphatic</i> stop	ṭâ'ir	طائر	maṭâr	مطار	qeerât	قيراط	--
th	voiced interdental <i>emphatic</i> fricative	thufîr	ظفر	intithâr	انتظار	wa'th	وعظ	--
'	voiced pharyngeal fricative	'awn	عون	ist'mâr	استعمار	badee'	بديع	--
gh	voiced uvular fricative	ghareeb	غريب	maghmûr	مغمور	mustasâgh	مستساغ	--
f	voiceless labiodental fricative	faqeer	فقير	ra'fa	رافة	mutarâdif	مترادف	fan/ phone
q	voiceless uvular stop	qabl	قبل	istaqâla	استقال	naṭaqa	نطق	--
k	voiceless velar stop	kabeer	كبير	takbeer	تكبير	malik	ملك	cat/ key/ queen
l	voiced lateral fricative	lam	لم	malik	ملك	mâl	مال	leave
m	voiced bilabial nasal	multaqa	ملتقى	amn	أمن	alam	ألم	mother

Transliteration of Classical Arabic Sounds

n	voiced alveolar nasal	naḥar	نظر	intiḥâr	انتظار	‘awn	عون	noon
h	voiceless glottal fricative	hawâ’	هواء	istahâna	استهان	fiḥ	فقه	how
w	voiced bilabial semi-vowel	walad	ولد	mawt	موت	lahw	لهو	wait
y	voiced palatal semi-vowel	yaqûm	يقوم			aby	أبي	yes
ÿ	double (strengthened) voiced palatal semi-vowel (a substitute for iyy and usually a reference to possession in Arabic)			Misrÿa	مصرية	Misrÿ	مصري	--
i	short high front unrounded vowel	intiṣâr	انتصار	muntaṣîr	منتصر	kal-muhli	كالمهل	illogical
ee	long high front unrounded vowel	eelâf	إيلاف	‘a/ḥeem	عظيم	fee	في	see
in	double (<i>nuntated</i>) short high front unrounded vowel					Mu/ammadin	محمد	button
a	short low central unrounded vowel	Allâh	الله	malak	ملك	mata	متى	drama
â	long low central unrounded vowel	âl	آل	maal	مال	lâ	لا	cat
an	double (<i>nuntated</i>) short low central unrounded vowel					Mu/ammadan	محمدًا	historian
u	short high back rounded vowel	ulfa	ألفة	mulk	ملك	na‘budu	نعبُدُ	pull

û	long high back rounded vowel	ûlâ	أُولَى	‘ûd	عود	qâlû	قالوا	boot
un	double (<i>nuntiated</i>) short high back rounded vowel					Mu/rammadun	محمَّد	on
ay	high front diphthong	ayna	أَيْنَ	bayna	بين	kay	كَي	kite
aw	high back diphthong	awlâ	أُولَى	şawt	صوت	law	لَو	power

LIST OF ARABIC PROPER NAMES TRANSLITERATED

Abû-‘Azab	أبو عذب
Al-Idreesÿ	الإدريسي
Al-Aṣḡahânÿ	الأصفهاني
Al-Ba‘labkÿ	البلعبيكي
Al-Bayḡḡawÿ	البيضاوي
At-Tilmsânÿ	التلمساني
Al-Hâmidÿ	الحامدي
Alluḡayḡân	اللحيان
Ar-Râzÿ	الرازي
Az-Zubaidÿ	الزبيدي
Az-Zurḡânÿ	الزرقاني
Az-Zamakhsharÿ	الزمخشري
As-Sâmîrrâ‘ÿ	السامرائي
As-Suyûṡÿ	السيوطي
Ash-Sha‘râwÿ	الشعراوي
Ash-Shawḡânÿ	الشوكاني
Aṣ-Ṣâbûnÿ	الصابوني
Aṡ-Ṣabarÿ	الطبري
Al-‘Ashmâwÿ	العشماوي
El-‘Ikish	العكش
Al-‘Ilwânÿ	العلواني
Al-Fayrûz‘abâḡÿ	الفيروز آبادي
Al-Qurṡubÿ	القرطبي
Al-Maḡallÿ	المحلي
Al-Marâḡḡÿ	المراغي
An-Najjâr	النجار
An-Naḡḡâs	النحاس
An- Nasafÿ	النسفي
An-Naysabûrÿ	النيسابوري
Ibn Katheer	بن كثير

Ibn Manthûr	بن منظور
<i>Hijâzî</i>	حجازي
<i>Hifnî</i>	حفني
‘Âshûr	عاشور
Enani	عناني

INTRODUCTION

0.1. The Necessity of Translation

Having in mind that man is sociable by nature and the fact of the diversity of languages all over the world, translation seems a necessity. Language is the greatest means of communication among people, who naturally tend to get closer to one another through speech. Thus, they try to overcome the barrier of language among them through translation in any of its various forms, written or simultaneous. Translation has played a great role in all walks of life: politics, diplomacy, government administration, science, technology and religious activities. Out of this vital part in communication among different peoples, cultures and races through different ages, translation has always been there.

0.2. The History of Translation

The Egyptian Old Kingdom dating back to 3000 B.C. knew translation. Inscriptions in two languages were found in the area of the first cataract, Elephantine (Newmark, 1981: 5). In the third century B.C., the Old Testament was translated from Hebrew into Greek at the Great Library of Alexandria. Around the same period, Romans translated much of Greek culture, arts and mythology. Having conquered the Greek world, Arabs rendered many Greek works on science and philosophy into their language. In the 12th century, the West came into contact with Arabs in Cordova, Spain, where Latin versions were made from Arabic versions of Greek philosophy and science in addition to original Arabic works on arts, philosophy and science, etc., thus furnishing the West with Greek and Arabic knowledge (Massoud, 1988: 1-2).

0.3. The Role of Translation

Translation has played a great role in the development of many languages and their literatures. Martin Luther's translation of the Bible (1522) laid down the foundations of modern German. King James Bible (1611) had a similar impact on English that appeared later in English

literature (Newmark, 1981: 5). In addition, many other European languages were affected by translation in general and by Bible translations from Greek, Latin and Hebrew in particular. Many African languages such as Bantu, Yoruba and Xhosa developed thanks to the efforts exerted by missionaries and churchmen who established writing systems for the languages into which they wished to translate the Bible. In fact, these efforts were greatly influential in the promotion of written African literatures (McArthur, 1996: 961; Noss, 1998: 621-622). It is worth noting that translation has always been a great factor in the building up of civilizations, cultures as well as the development of many languages and literatures around the world, and here lies the importance of translation.

Our modern age can be truly called, as Jumpett puts it, "the age of translation" (as cited in Newmark, 1981: 5). Translation is everywhere: in business, international politics, cultural exchange, science, technology and international organizations such as the United Nations and European Union (Newmark, 1981: 5-6; Massoud, 1988: 1-2). Translation was a necessity in the past, a dire need at present and will be a more pressing need in the future.

0.4. Translation in the Arab World

In the past, Arabs rendered thousands of Greek works in nearly all fields into their language. Comparing the Arab world today with other European, Asian and American countries in the field of translation, it is discovered that the Arab world lags behind all of them. According to *The Arab Human Development Report* issued by the UN in 2003, "the total number of books translated into Arabic yearly is no more than 330, or one fifth of those translated in a small county like Greece" (67). This fact means that Arabs are in a bad need of translation. In the first place, they are no longer producers of knowledge. As consumers of knowledge, they should sufficiently support translation and give it its due place, since it is the means through which they receive knowledge. In addition, Arabs need translation to portray a true picture about their identity and culture, and here lies the importance of translating the Qur'ân, the core of their majority's religion—Islam.

0.5. The Reasons for Translating the Qur'ân

There are many reasons for translating the Qur'ân. According to the Islamic view, Islam is a universal religion, and Prophet Muhammad was

sent as a Messenger to the whole world, regardless of language, color, race, etc. Thus, Allâh describes Prophet Muhammad, saying,

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾¹

﴿Wamâ arsalnâka' illâ rahmatan lil'âlameena/ It was only as a mercy that We sent you [Prophet] to all people.﴾ (21:107)². The universality of the Islamic message has made Muslims responsible for translating the Qur'ân into different languages to "the greatest part of the Muslim nation, to whom Arabic has become a foreign language" (Ghâlî, 2005: ix). In view of the importance of translating the Qur'ân, many eminent scholars of Islam say that it is obligatory (*wâjib*). Among these scholars are Imâm Al-Bukhârî, Ibn Hajar, Ibn Taymîya, 'Abdul-'Azeez Ibn Bâz and Muhammad Ibn Şâlih Al-'Uthaymeen (King Fahd Complex for Printing the Holy Qur'ân [KFCPHQ], 2004).

In the aftermath of September 11th, 2001, many people all over the world tried to search for the true identity of Islam and Muslims through Qur'ân translations, but they could not find but few translations mostly rendered by non-Muslims. This is why Qur'ân translations into the different languages of the world are greatly required.

0.6. The Importance of Translating the Qur'ân into English

If it is important to translate the Qur'ân into different languages, the translation into English is more important. First of all, English, as considered by many, is the first language all over the world nowadays. It is held as a language of high esteem and prestige, being the official language of many politically influential countries such as the USA and the UK and the second language of many other significant countries as China, India, etc. English, besides, is known everywhere in the world as a foreign language, especially in Western Europe. Moreover, a great deal of the mass media is in English. This widespread of the English language gives any English translation of the Qur'ân a chance to be more widely circulated than any other translation into another language. In the Preface of his translation titled *The Holy Qur'ân: Translation and Commentary*, 'Abdullâh Yûsuf 'Alî, in 1934, wrote "The English language, being widely spread, many people interested in Islam will get their ideas of the Qur'ân from English translations" (xiii). If he were alive today, he would rewrite "most people...". In view of the growing widespread of English, the need for correct English translations will be more pressing.

0.7. The Aims of the Study

Against this background, this study takes some steps in the field of translating the Qur'ân. It aims at holding a semantic comparison of four English translations of *Sûrat Ad-Dukhân* (*Chapter of Smoke*) undertaken by 'Abdullâh Yûsuf 'Alî, Muhammad Marmaduke Pickthall, Arthur J. Arberry and Muhammad Mahmûd Ghâîf. The aim behind the comparison is to get out with a new translation of the sûrâ (chapter) that is as correct as possible. The sûrâ is chosen for no special reason, but as an example. The idea of the comparison can be applied to any other sûrâs of the Qur'ân. The study is divided into three chapters, an introduction and a conclusion. Chapter One deals with the problems that face the translator of any text in general and Qur'ân translators in particular. Chapter Two tackles the principles that ought to be followed in translating the Qur'ân, and the comparison comes in Chapter Three.

0.8. The Four Translators under Study

There have been more than forty Qur'ân translations ³ into English. The differences among the translations owe to the differences in the translators' mother tongues, beliefs, backgrounds, attitudes toward the Qur'ân and motivations behind translation. The four translations under study are those of Muhammad Marmaduke Pickthall, 'Abdullâh Yûsuf 'Alî, Arthur J. Arberry and Muhammad Mahmûd Ghâîf.

0.8.1. William (Muhammad) Marmaduke Pickthall (1875-1936)

William Marmaduke Pickthall was born in 1875 in London to an Anglican clergyman. He spent his early years in rural Suffolk and was contemporary to Winston Churchill at Harrow School. Pickthall traveled much in the Arab world and Turkey. In 1917, he declared his conversion to Islam, changing his name into Muhammad. His conversion to Islam came at the time of the collapse of the Caliphate in Turkey. However, he had a great support for the idea of the Islamic Caliphate. In 1920, he traveled to India to work as editor of *Bombay Chronicle*. There, he was invited to deliver Friday sermons as well as a group of lectures on the cultural aspects of Islam. Pickthall was given support and help by the Nizam Mir Osman 'Alî Khân, the governor of Hyderabad, the then chief cultural center of India. In 1925, he accepted an offer to work as a school headmaster. And in 1927, he was appointed editor of *Islamic Culture*, a

quarterly journal published under the auspices of the Nizam. Then, Pickthall was assigned more important functions of State (Hadhrami, 2006).

Since his conversion to Islam, Pickthall, who was fluent in English, French, Arabic, Latin, and Turkish, and who had studied Italian, German, and Spanish (Stratton, 2004: 81), was concerned with translating the Qur'ân into English since he considered it the key to make English-speaking Muslims know their religion intimately. Even in his lectures, he rejected the then available translations and offered his own. In 1928, Pickthall took a two-year grant of leave from the Nizam of Hyderabad to devote all his efforts toward the translation of the Qur'ân. While working on his translation, Pickthall consulted many scholars in Europe and traveled to Egypt in 1929 to get the approval of Al-Azhar scholars. He stayed in Egypt for three months and had the support of Sheikh Rasheed Rida. In 1930, Pickthall's translation, titled *The Meaning of the Glorious Qur'ân*, was published by A. A. Knop, New York (Hadhrami, 2006; "Marmaduke," 2006). It has gone through not less than 27 editions so far (Kidawi, 2006). In the Foreword of his translation, Pickthall shows his great admiration for the Qur'ân, saying,

The Qur'ân cannot be translated....The book is here rendered almost literally and every effort has been made to choose befitting language. But the result is not the Glorious Qur'ân, that inimitable symphony, the very sounds of which move men to tears and ecstasy. It is only an attempt to present the meaning of the Qur'ân—and peradventure something of its charm in English. It can never take the place of the Qur'ân in Arabic, nor is it meant to do so. (1981: i)

The Meaning of the Glorious Qur'ân is supplemented with an introduction about Prophet Muhammad's life. In addition, it sheds the light on the Qur'ân, its revelation, recording and the arrangement of its sûrâs. The translation provides very short explanatory notes. Being rendered by a native speaker of English, Pickthall's translation has a language so elegant that it has become "a classic of accuracy and enlightenment" (Ghâfî, 2005: xi), and this makes it a first-rate translation approved of by most Muslims. However, it is not void of the "Biblical English that tends to be a stumbling block for an average reader" (Kidawi, 2006).

0.8.2. ‘Abdullâh Yûsuf ‘Alî (1872-1953)

‘Abdullâh Yûsuf ‘Alî may be the most renowned translator of the Qur'ân. He was born in 1872 in a humble Bohri family in Surat, India.

Then, he received his education in Bombay. Later, he was sent on a government scholarship to complete his studies at Cambridge University. On returning to India, 'Alî worked as a member of the Indian Civil Service in many provinces for a short time. But he had an influential impact on the political and educational fields in India and represented his country at national and international gatherings. Finally, he resigned and left for London, where he lived for the rest of his life. 'Alî achieved almost everything in terms of respect and position. However during the last days of his life, he got mentally sick and was seen walking in the streets of London in worn clothes, with no aim or abode. On December 10th, 1953, 'Alî died as a result of a heart attack at the age of 81. Then, he was buried in the Islamic Cemetery Brookwood, Surrey, near Working, where Pickthall had been buried sixteen years before. Thus, the two great translators of the Qur'ân finally shared the same place. After his death, 'Alî was awarded the title of Khân Bahadur, an award the British government conferred upon Muslims for an act of public service (Bangash, 2002).

'Alî was a man of vast experience in almost all spheres of life. He was deeply read in Western culture, as he admits in the Preface of his translation, saying, "I have explored Western land, Western manners, and the depths of Western thought and learning, to an extent that has rarely fallen to the lot of an Eastern mortal" (1403 A.H.: iii). However, he never lost touch with his Eastern heritage ('Alî, 1403 A.H.: iii). Thus, 'Alî wanted to make use of such experience to strengthen the faith of his fellow English-speaking Muslims through presenting the Qur'ân in "a fitting garb of English" (1403 A.H.: iii), especially he expressed his dissatisfaction over the available English translations at his own time due to either their weak language or being not supplemented with notes (1403 A.H.: xiii).

To prepare himself for translating the Qur'ân, 'Alî collected books, took notes, visited many places and met so many people to talk about the Qur'ân and its meanings. He did all of this to reproduce the meanings of the Qur'ân and its "nobility... its grandeur, and its sweet" (1403 A.H.: iii) in English. Then, in the city of Lahore, in 1934, 'Alî began producing the first part of his translation titled *The Holy Qur'ân: Translation and Commentary*, intending to produce a part at intervals of not more than three months. Thus, the whole work was completed in three years: from 1934 to 1937 ('Alî, 1403 A.H.: vi).

'Alî's translation came as a monumental translation as well as a deeply scholarly work that has passed through at least thirty-five editions up till now (Kidawi, 2006). The most distinguishing feature of this translation is

that the text and the English translation are arranged in parallel columns, with many profound footnotes as a commentary. Moreover, a summary at the beginning of each sûrâ is given, with a complete analytical index and fourteen appendixes at the end of some sûrâs in the form of scholarly essays dealing with specific themes referred to in these sûrâs.

‘Alî’s voluminous translation is perhaps the most popular and widely circulated translation of the Qur’ân all over the world. This may be due to the fact that it is couched in chaste English, with a choice of words that is close to the original and scholarly notes (Meeran, 2007). Besides, the language ‘Alî uses in his translation reflects that he has an excellent command of English (Ghâfî, personal communication, March 27th, 2004). However, it is seen that some of his notes on heaven, hell and angels reflect his Sufism and overemphasis on spiritual matters and are blended with the “pseudo-rationalist spirit of his times” (Kidawi, 2004).

0.8.3. Arthur J. Arberry (1905-1969)

Arthur J. Arberry was born in 1905 at Buckland, Portsmouth, England. He received his education at Pembroke College, Cambridge. In 1944, he was appointed to the chair of the Persian language at London University. In 1946, he became Professor of Arabic and Head of the Near and Middle East Department. In 1947, Arberry returned to Pembroke College as Sir Thomas Adam’s Professor of Arabic, a position that he held for the rest of his life, which extended to 1969. Arberry was a prolific writer, publishing over sixty works on various topics in Arabic and Persian (Arberry, 1983: viii).

Arberry considered the arrangement of the Qur’ân sûrâs “random and bizarre” (1983: xi). The reason behind this view may be that he was not sure that the Qur’ân was the last divine message sent through Prophet Muhammad. In fact, Arberry admired the Qur’ân as a literary masterpiece authored by Prophet Muhammad, something like the masterpieces that came from the pens of Shakespeare and Voltaire. This view is given through many passages of his *The Holy Koran: An Introduction with Selections*. For instance, he speaks about the Qur’ân, saying,

The literatures and fine arts of all the Muslim peoples spring from this fountainhead [the Qur’ân]; the majestically flowering river is joined here and there by tributaries running into it from neighbouring civilisations, but it remains to this day the same river as that which welled up thirteen and a half centuries ago in the city land of Arabia.... It is among the greatest monuments of mankind. (2004: 12)

The Qur'ân is described here as a literary source of all Islamic fine arts and as part of the greatest achievements of mankind. In addition, Arberry, showing his doubts over the divine source of the Qur'ân, compares his attitude towards the Qur'ân with that of Muslims, saying, "...whereas the faithful claim the source of the Prophet's inspiration to be divine, ... I confess myself unable to say what might have been its source, and am equally content not to guess at it" (2004: 11).

Arberry (2004) thought that the main reason behind the failure of the previous Qur'ân translations to gain any attention in the West was that they did not do justice to "the splendid language of the Qur'ân, its rhetoric and its astonishing rhythm" (7). Thus, he endeavored to produce a translation that could reflect all these elements. The translation came under the title *The Koran Interpreted* and was published in 1955. In this translation, Arberry did his utmost to demonstrate the rhythmic qualities of the Arabic text along with its "dramatic impact and most moving beauty" (1983: xii). However, the translation came free from any explanatory notes, with varied indentions of the lines.

Though Arberry declares in the Introduction of his translation that he tried to avoid the Biblical language and style favored by some of his predecessors (1983: xii), the language he uses is apparently affected by Biblical English in many aspects. Arberry's translation has gone through at least twelve editions so far (Kidawi, 2006) and is sometimes seen as "the most superior English translation" ("The Qur'ân," 1986, Vol. 9: 867). But this may be due to its artistic beauty rather than its accuracy or faithfulness to the original.

0.8.4. Muḥammad Maḥmūd Ghâḥī (1920-...)

Muḥammad Maḥmūd Ghâḥī was born at a small village in Damietta Governorate, Egypt, on September 23rd, 1920 to an Azharian teacher. He memorized the Qur'ân at a very early age. In 1936, he joined English Department, Faculty of Arts, Fû'âd 1st University (Cairo University now). In 1940, Ghâḥī graduated with a B. A. in English. From 1941 to 1955, he worked as a teacher of English at a group of different schools in Suhag, Damietta, Cairo and Aswan Governorates. In 1952, Ghâḥī was sent on a scholarship to complete his studies at Exeter University, England, where he obtained a diploma in the English Language and Phonetics. Then, he was sent on another scholarship to the University of Michigan, Ann Arbor, USA, where he received an M. A. in English Linguistics in 1957 and a Ph. D. in English and Linguistics in 1960. On returning to Egypt, Ghâḥī was appointed as Lecturer in Teachers' College, Cairo.

In 1961, Ghâî left for Saudi Arabia to work as the Head of English Department, King Sa'ûd University, Riyadh, from 1961 to 1964. Having returned to Egypt, Ghâî was appointed as the Head of the Department of European Languages, Faculty of the Arabic Language, Al-Azhar University in 1965. That department was the beginning of the Institute of Languages and Translation founded in 1966 and headed by Ghâî himself. Just one year later, that institute turned into the Faculty of Languages and Translation, with Ghâî as its Dean until 1972. Again, he traveled to Saudi Arabia to work, this time at King 'Abdul-'Azeez University, Jeddah, as the Head of English Department from 1972 to 1990. Then, he came back to Egypt for just one year, after which he left for Saudi Arabia as the Consultant of the English Language, Faculty of Female Students, Jeddah. Since 1994, he has been living in Egypt, devoting all his efforts to the service of Islam.

While working at King 'Abdul-'Azeez University, Ghâî, along with a committee of another twelve professors, was assigned to revise the most prominent translations of the Qur'ân into English. The aim intended was to get out with a new and correct translation as possible. To be completed, the work took fifteen years, after which the committee produced its translation which was taken to be revised at Umul-Qurâ University, Mecca. But the translation did not see light. Having returned to Egypt in 1994, Ghâî, relying on the experience he gained while working on the revision of the prominent Qur'ân translations into English in Saudi Arabia, began working on his own translation.

Ghâî's translation took three years to be completed, from 1994 to 1997. It came under the title *Towards Understanding the Ever-Glorious Qur'ân* and was published by Dâr An-Nashr Liljâmi'ât, Cairo. Until now, the translation has passed through four editions, that of 1997 and another three ones in 1998, 2003 and 2005. In all the four editions, the original Arabic Qur'ân has been incorporated along with the translation since -- as Ghâî believes -- "no translation can ever be a substitute for Divine Revelation, with all its truth and glory" (2005: xiv). Ghâî sees that what distinguishes his translation is that it is the first translation to follow a method of differentiating among synonyms and "tries to clear some of the vague wording of previous translations," regarding "the glorious and elaborate morphological and syntactic system of the Arabic of the Qur'ân" (2005: xiv).

Notes

1 Qur'ânic verses are cited with their calligraphy from *Al-Maddena An-Nabawya Mushaf for Digital Publication* developed by King Fahd Complex for Printing the Holy Qur'an. Detailed information about this program and downloads are available at <http://www.qurancomplex.com/defination.asp?SecOrder=15&SubSecOrder=1>.

The transliteration represents the reading of Hafş Ibn 'Aşim, the most widely-circulated and well-known method of reading all over the Islamic world.

2 For more clarification, the translations of the Qur'ânic verses are cited from M.A.S. Abdel Haleem's *The Qur'an*. However, this does not mean that the author totally approves of them. In such citations, the **bold number** represents the sûrâ number and the non-bold one represents the verse number.

3 Among the most famous Qur'ân translations are: *The Alcoran of Mohamet Translated out of Arabique Into French, by the Sieur Du Ryer... And Englished, for the Satisfaction of All That Desire to Look Into the Turkish Vanities* by Alexander Ross (1649); *The Koran Commonly Called the Al Koran of Mohammed* by George Sale (1734); *The Koran* by E. A. Palmer (1880); *The Holy Qur'ân* by Muhammad 'Abdul-Hakeem Khân (1905); *The Qur'ân Translated Into English From the Original Arabic* by Mirza Abul Fadl (1912); *The Meaning of the Glorious Qur'ân* by Muhammad Marmaduke Pickthall (1930); *The Holy Qur'ân: Translation and Commentary* by 'Abdullâh Yûsuf 'Alî (1934); *The Qur'ân Translated With a Critical Rearrangement of the Sûrâs* by Richard Bell (1937); *The Koran Interpreted* by Arthur J. Arberry (1955); *The Koran* by N. J. Dawood (1956); *The Message of the Qur'ân* by Muhammad Asad (1980); *The Koran: The First American Version* by T. B. Irving (1980); *The Qur'ân: The Final Scripture* by Rashad Khalifa (1981); *The Bounteous Koran: A Translation of Meaning and Commentary* by M. M. Khatib (1986) (Kidawi, 2004; Kidawi, 2006; Al-'Ashmâwî, 2006: 24-29), *Towards Understanding the Ever-Glorious Qur'ân* by Muhammad Mahmûd Ghâlî (1997) and *The Qur'an* by M.A.S. Abdel Haleem (2004).

CHAPTER ONE

TRANSLATION: SOME PROBLEMS AND SUGGESTED SOLUTIONS

1.1. Introduction

This chapter attempts to shed the light on the linguistic and cultural problems of translation in general. Then, an attempt will be made to determine to what extent these problems are related to the translation of the Qur'ân, with the aim of finding working solutions to the many problems encountered in translating it with the maximum degree of accuracy.

Translation is the process consisting in "reproducing in the receptor language the closest natural equivalent of the source-language message, first in meaning and secondly in style" (Nida & Taber, 1969: 12). It is a complicated process beset by many problems and difficulties. These problems may have been the main reason that made many people through ages reluctant to carry out translation. However, because of the great importance of translation in the development of peoples and building civilizations, it has been practiced all over ages. Even, it was encouraged by many patrons all over the globe. In particular, many Arab kings and sultans paid much attention and money to great translators for their endeavors to translate the great heritage of the Greeks and Romans into Arabic.

Since it is a process of constant search for the transfer of a message from the Source Language (SL) into the Target Language (TL), translation is often accompanied by many problems and difficulties that may be a result of the differences in both languages or differences in the cultures represented by them.

1.2 Linguistic Problems

Since "no two languages are identical, either in the meanings given to corresponding symbols or in the ways in which such symbols are arranged in phrases and sentences" (Nida, 2000: 126), translation, which aims at conveying a message from the SL into the TL, is often accompanied by many linguistic problems: lexical, syntactic, semantic and stylistic.

1.2.1. Lexical Problems

1.2.1.1. The Absence of Direct TL Counterparts

The first lexical problem any translator faces is to have many vocabularies in the SL with no direct counterparts in the TL. In this case, the SL word meaning can be conveyed relying on another TL word having the same function. For example, in languages where *snow* is not a known phenomenon, translating the phrase "*white as snow*" poses a problem. But this problem can be solved depending on another expression having the same function like "*white as cotton*", provided that *cotton* is known to express the meaning of whiteness in these languages (Nida, 1959: 29-30). Other times, however, the SL word has neither a direct counterpart nor another word of a similar function in the TL. Then, the translator can rely on paraphrase. For instance, in translating حُرْ عَيْنِ *hûrin* 'eenin included in the Qur'ânic verse:

﴿كَذَٰلِكَ زَوَّجْنَاهُم بِحُورٍ عَيْنٍ﴾

﴿Kaṭhâlika wazawwajnâhum bihûrin 'eenin / so it will be. We shall wed them to maidens with large, dark eyes.﴾ (44:54) into English, a paraphrase like *extremely beautiful females of bright complexion and lovely eyes* can do. If there is no possibility to paraphrase, then transliteration is the last resort; and this is what happened in Arabic with many inventions such as *telephone* (transliterated as تَلِفُون), *radio* (transliterated as رَادِيُو) and *television* (transliterated as تَلِفِيزِيُون).

1.2.1.2. The Different Function of the TL Counterpart

A direct TL counterpart for an SL word may exist, but with a different function. This may also cause a problem for the inexperienced translator, who may be misled and then misleads his/her receptors. As Nida suggests, *heart* in Greek should be translated as *abdomen* in Conob, a Mayan language of Guatemala, and as *liver* in the Kabba-Laka language of Equatorial Africa (1959: 30). This does not mean that Conob and Kabba-

Laka have no similar words for the Greek *heart*. Rather, it means that the function of *heart* in Greek is carried out by *abdomen* in Conob and by *liver* in Kabba-Laka.

1.2.1.3. Words With Opposite Meanings

Words with opposite meanings pose a problem in translation, especially when translated from or into Arabic. For instance, anyone aiming at translating the Qur'ânic verse:

﴿وَالْمُطَلَّقَاتُ يَرْصِدْنَ فَإِنْ أَهِنَّ ثَلَاثَةُ قُرُوءٍ﴾

﴿Wal-muṭallaqâtu yatarabbaṣna bi'anfusihinna thalâthata qurû'in/ Divorced women must wait for three monthly periods before remarrying﴾ (2:228) may find himself/herself in a serious problem to know that قرء *qur'* may mean purity or menstrual period (Ibn Katheer, 1970, Vol. 1: 477; Al-Fayrûz'abâdÿ, 1406 A.H.). He/she will not be able to convey both meanings as they are opposite and, if included together in the translation, would distort the meaning of the whole verse. As a solution, the translator can choose only the closest meaning to the context and leave the other.

1.2.1.4. Eponyms

Eponyms can cause a lexical problem in translation. An eponym is "any word that is identical with or derived from a proper name which gives it a related sense" (Newmark, 1995: 198). Sometimes, the proper name is no longer felt as in, for instance, *diesel* and *boycott*. Nobody now is concerned with the people who were behind the invention of the diesel engine or initiating the policy of boycotting goods, and so many people are unaware of the etymological origins of these words. In this case, the eponymy is not taken into consideration in translation. It is also not important to be explained. *Boycott*, for example, may be translated into Arabic as مقاطعة اقتصادية *muqâṭa'a iqtisâdÿa*, without any mention of Charles Boycott (1832-1897), who was the first to adopt the policy of refusing to buy a product or taking part in any activity as a way of expressing disapproval.

1.2.1.4.1. Eponyms Derived From Persons' Names

If the proper name is related to the eponym, problems arise in translation. In transliterating eponyms derived from persons' names, the problem is whether the transliterated word will be understood (Newmark,

1995: 199). In fact, this depends on the TL receptors' awareness of the eponym and its origins. If the eponym is known, the transliterated eponym is greatly likely to be understood. For example, translating the Arabic phrase الرسالة المحمدية *ar-risâla Al-Muhammadîya* as *the Muhammadan message* is likely to be understood by nearly all English-speaking receptors since most of them read, or at least heard, about Prophet Muhammad.

But if the TL receptors are unaware of the origin of the eponym, they are unlikely to understand it when transliterated into their language. For example, the Arabic phrase القرارات العنترية *al-qararât Al-'Anttarîya* is ambiguous for most Arabs. They are unlikely to understand it, maybe because of their ignorance of its derivation. In fact, most Arabs do not know that عنترية 'Anttarîya here refers to the Pre-Islamic poet 'Anttara Ibn Shaddâd (525- 615 A. D.), who was extremely brave and whose bravery often made him reckless and quick in taking risky decisions. Moreover, nearly all English-speaking people know very little about 'Anttara and his recklessness. Therefore, translating القرارات العنترية *al-qararât Al-'Anttarîya* as 'Antteric decisions will be undoubtedly vague for English-speaking receptors. Here, only the sense behind عنترية *Al-'Anttarîya* or a similar eponym of the same (or at least similar) features can be understood in English. Hence, القرارات العنترية *al-qararât Al-'Anttarîya* can be translated as *reckless decisions*. In addition, عنترية 'Anttarîya can be translated as an eponym as *Don Quixotic* since Don Quixote was similar to 'Anttara in being reckless (El- Gamal, personal communication, October 16th, 2006).

1.2.1.4.2. Geographical Terms Used as Eponyms

Geographical terms can be used as eponyms when they have apparent connotations (Newmark, 1995: 200). *The Pentagon*, for instance, has clear connotations to the US military headquarters, where all American defense affairs are run. Translating the geographical eponym also depends on the TL receptors' awareness. If they are aware of it, it can be transliterated. Since most Arabs know that *The Pentagon* is the headquarters of the American Department of Defense, it can be transliterated into Arabic as البنتاجون. If the TL receptors are not aware of the geographical eponym, it can be transliterated and explained in a footnote, or its sense can be directly translated regardless of the eponym altogether. Supposing that *The Pentagon* is not well known in the Arab world, it can be translated as وزارة الدفاع الأمريكية *Wazârat Ad-Difâ ' Al-Amreekiya*.

1.2.1.4.3. Objects Used as Eponyms

The same procedure can be applied to objects used as eponyms. In most cases, these objects are trademarks. When the object is well known to the TL receptors, it can be transliterated. Otherwise, it can be translated by a short explanatory term, which is often a hard task to carry out (Newmark, 1995: 200). For example, *walkman* is well known in many parts of the Arab world as a small cassette player and, thus, can be transliterated into Arabic as ووكمن *wukman*. But *Hoover* is hardly known to some Arabs as a vacuum cleaner. Therefore, it cannot be transliterated into Arabic. Instead, in order for it to be understood, it should be translated by a descriptive term such as مكينة كهربائية *maknasa kahrubâ'iya*.

1.2.1.5. Acronyms

Acronyms pose another lexical problem in translation. Newmark defines acronyms as "the initial letters of words that form a group of words used (vertiginously) for denoting an object, institution or procedure" (1995: 200). Generally, they are created for brevity. *AIDS*, for instance, stands for "Acquired Immune Deficiency Syndrome" (*Cambridge International Dictionary of English [CIDE]*, 1995) and *MENA* stands for *Middle East News Agency*. The difficulty resulting from the acronyms lies in the fact that some acronyms are not common and sometimes are invented, as what happens in academic papers. Moreover, some acronyms are not precise, including more than one letter for one word or including a preposition. Therefore, they are difficult to be guessed. UNSCOM¹, for example, stands for *United Nations Special Commission*. COM in this acronym stands for *Commission* that is represented by three letters, not only one as in the three previous words. In the acronym *radar*, besides, *ra* stand for *radio*, *d* for *detection*, *a* for *and*, and *r* for *ranging*. It is clear that the conjunction *and* is represented by a letter in this acronym, and this cannot be easily guessed. Such acronyms are very difficult for any translator not completely aware of them. Therefore, a translator should not depend on his/her guessing in translating acronyms; this may lead to serious mistakes. Instead, he/she should consult specialized dictionaries to get the precise meaning.

In translation, the acronym may be transliterated if it is well known in the TL. Thus, *AIDS* could be transliterated into Arabic as أيدز *eidz*; it is well known by many Arabic-speaking people. An acronym can also be translated if there is a standard equivalent in the TL. Therefore, *AIDS* can be translated into Arabic as مرض نقص المناعة المكتسب *marad naqṣ al-manâ'a*

al-muktasab. This is the standard equivalent in Arabic. But if the acronym is not common in the TL, it can be explicated (Massoud, 1988: 23). Thus, *MENA* can be explicated in Arabic as وكالة أنباء الشرق الأوسط *Wakâlat Anbâ' Ash-Sharq Al-Awsaf*. It cannot be transliterated as مينا since there is no standard equivalent for it in Arabic.

In translating acronyms for international institutions and companies, it is better, as Newmark suggests, to transliterate them, especially when they get internationalisms (1995: 148). Therefore, *UNESCO* and *FAO*, for example, are always transliterated into Arabic as اليونسكو *Al-Yuniskû* and الفاو *Al-Fâw* respectively. However, if the TL receptors are expected to be less educated, these acronyms should be explicated. *UNESCO* (*United Nations Educational Scientific and Cultural Organization*) should be translated as منظمة الأمم المتحدة للتربية والعلوم والثقافة *Munaththamat Al-Umam Al-Muttahida lit-Tarbiya wa Al-'Ulûm wa Ath-Thaqâfa* and *FAO* (*Food and Agriculture Organization*) should be translated as منظمة الأغذية والزراعة *Munaththamat Al-Aghḥiya wa Az-Zirâ'a*.

1.2.1.6. Proper Names

Sometimes, proper names are a source of lexical problems in translation. They may refer to people's names, names of objects or geographical names.

1.2.1.6.1. People's Names

Unless people's names have standard translations, they should be transliterated (Newmark, 1981: 70). Thus, an Arabic name like حسام should be transliterated in English as *Husâm*; and the rules of transliteration should be strictly followed. Therefore, حسن should be transliterated as *Hasan*, not as *Hassan*, which is nearer to حسَّان. However, names of historical figures, together with their titles, often have standard translations (Newmark, 1981: 70). So, صلاح الدين الأيوبي *Ṣalâh Ad-Deen Al-Ayûbî*, the Muslim leader of the *Heḥṭeen* Battle in 1187 A.D., should be translated into English as *Saladin*. *Aristotle* and *Ptolemy I*, moreover, should be translated into Arabic as أرسطو *Arisṭû* and بطليموس الأول *Baṭlaymûs Al-Awwal* respectively.

However, in works of literature such as plays, novels, short stories, children's stories, etc., people's names may have connotations and undertones. If so, they should be translated into TL names reproducing their connotations in the SL. For instance, in William Congreve's *The Way of the World*, a Restoration comedy, all characters' names are full of

connotations. Each character's name expresses its role and traits in the play. *Lady Wishfort*, for instance, is a woman aspiring to impose her control over everybody. Therefore, *Wishfort* can be translated into Arabic as *Harbÿa* حربية or *Intşâr* انتصار. Such Arabic names are generally felt to express power and have an equivalent function to *Wishfort* in English. Similarly, *Waitwell*, who always waits for something to come, can be translated into Arabic as *Şâbir* صابر or *Şabry* صبري, which really express the meaning of patience. However, when people's names express national qualities, they should be kept unchanged (Newmark, 1995: 200). Therefore, *As-Sindbâd* السندباد was translated into English as *Sinbad* since it expresses a national quality, especially it has some connotations referring to *Bilâd As-Sind* بلاد السند (India).

As to people's names used in a historical religious context such as Biblical or Qur'ânic names, they should be translated, especially when they have standard translations. Biblical names, including the names of apostles and saints, have standard translations into most languages. *Peter*, *Paul* and *Mathew*, for example, are always translated into Arabic as *Butrus* بطرس, *Bulas* بولس and *Matta* متى respectively. Moreover, Qur'ânic names, including the names of Messengers, Prophets and other important figures, have standard translations into some languages. For instance, *Ibrâheem* إبراهيم, *Ismâ'eel* إسماعيل, and *Sulaymân* سليمان can be translated into English as *Abraham*, *Ishmael* and *Solomon* respectively. Nevertheless, some Qur'ân translators insist on transliterating Qur'ânic names with their Arabic pronunciation, attempting not to imitate the Biblical language. Thus, as a solution, these names can be translated, while the transliteration can be glossed in footnotes, where the connotations of a name can be explained too. *Ismâ'eel* إسماعيل, for example, can be translated as *Ishmael* and transliterated in a footnote as *Ismâ'eel*. It can also be explained in the footnote that *Ismâ'eel* إسماعيل is a Hebrew name meaning "'Allâh hears" (Ghâlî, 2003: 16).

1.2.1.6.2. Names of Objects

Names of objects as proper names are trademarks or brand names (Newmark, 1981: 72). These names should be transliterated in the TL. If they are unlikely to be understood, a classifier should be added to explain or describe the function of the proper name (Newmark, 1995: 216).

1.2.1.6.3. Geographical Names

Geographical names are those of regions, countries, cities, towns, provinces, governorates, mountains, hills, oceans, seas, rivers, streets, etc. Sometimes, there is a standard translation of a given geographical name. القاهرة *Al-Qâhira*, for example, is *Cairo* in any atlas. Though *Cairo* may be not a precise translation, it should be followed as long as it is a standard one. If the standard translation is unlikely to be understood by less educated TL receptors, a classifier can be added to explicate more and more. The standard translation for *Thames* into Arabic, for instance, is التايمز *At-Taymz*. When it is not expected to be understood, a classifier such as نهر *Nahr* should be attached, making it نهر التايمز *Nahr At-Taymz*. If there is no standard translation of a given geographical name, exact transliteration should be followed. But classifiers can be easily translated, not transliterated. Therefore, شارع المنصورية can be rendered as *Al-Manşûrÿa Street*, not *Shâri' Al-Manşûrÿa*.

It is usually thought that most geographical names are arbitrary. In fact, this view is totally untrue. Many geographical names have implied connotations related to their origins. Standard translations are often far away from implying these connotations. The Palestinian city القدس *Al-Quds*, for instance, is always translated in any English atlas as *Jerusalem*. This translation does not do justice to the various connotations implied in القدس *Al-Quds* referring to holiness and blessing. If an authoritative text (e.g. a sacred text, novel, play, etc.) contains a geographical name having a standard translation and implied connotations at the same time, the standard translation can be included in the text, while the connotations can be explicated in a footnote. If القاهرة *Al-Qâhira*, for instance, occurs in an authoritative text, it can be translated as *Cairo* inside the text and explicated in a footnote as follows: القاهرة *Al-Qâhira*, which literally means *the defeating city*, is the capital of Egypt. It was called according to the wish of its founder, Al-Mu'iz Lideen-Ellâh Al-Fâtîmÿ, who wanted it to defeat and beat all other cities and kingdoms.

A translator should be aware that some geographical names change with the passage of time. For example, the names of many South African cities were changed after the end of Western Colonialism. Also, *Zaire* has recently become *Congo*. Hence, a translator is advised to keep in touch with the latest updates, regularly consulting the latest atlases and encyclopedias.

1.2.1.7. Abbreviations

Abbreviations are shortened forms of words, terms or expressions, usually employing their initial letters. For example, *Wash* stands for the American State *Washington*, *B. B. C.* stands for the *British Broadcasting Corporation* and *R. S. V. P.* stands for *répondez s'il vous plait*. An abbreviation may be written in capital or small letters, thus leading to different meanings. For example, *bk* stands for *bank*, while *BK* stands for the chemical substance *berkelium* (Al-Ba'labkÿ, 2000a: 1195). Similarly, *pl* stands for *plural*, while *PL* stands for *partial loss* or *private line* (Al-Ba'labkÿ, 2000a: 1106). Sometimes, the same abbreviation may express various meanings. For instance, *N.B.A.* may stand for *National Basketball Association* or *National Boxing Association* (Al-Ba'labkÿ, 2000a: 1104).

Abbreviations are so common and cause no problem in most European languages. Sometimes, they are borrowed without being translated. But when translated into Arabic, they lead to many problems. Therefore, a translator should be familiar with these abbreviations, relying all the time on the specialized dictionaries and manuals concerned, especially those of the international organizations such as the Arabic manuals of the UN and the EU. These tools are of great importance since they provide him/her with the recognized meaning of the abbreviations and their standard translations which should be followed, even if they are not completely precise. For instance, the abbreviation *ICCPR* standing for *International Covenant on Civil and Political Rights* is translated in the UN as العهد الدولي الخاص بالحقوق المدنية والسياسية *Al-'Ahd Ad-Dawlÿ Al-Khâs bil Huqûq Al-Madanÿa wa As-Seeyâsÿa* (Enani, 2000c: 35). Though it can be translated in a different way such as الميثاق الدولي للحقوق المدنية والسياسية *Al-Meethâq Ad-Dawlÿ lil Huqûq Al-Madanÿa wa As-Seeyâsÿa*, the standard translation should be followed. Moreover, a translator must not depend on his/her guessing in getting the meaning of an abbreviation; this may lead to serious mistakes. One day, a translator incorrectly thought that the abbreviation *ICJ* stood for *International Committee of Jurists* and, accordingly, translated it as اللجنة الدولية للحقوقيين *Al-Lajna Ad-Dawlÿa Lil Huqûqiyeen* (Enani, 2000c: 36), while it refers to *The International Court of Justice* and should be translated as محكمة العدل الدولية *Mahkamat Al-'Adl Ad-Dawlÿa*.

As noted above, lexical problems may lead to the difficulty of conveying a message from the SL into the TL. However, the modest solutions suggested here can contribute to solving them. Nevertheless, what is more serious and likely to lead to the unintelligibility of the

message when translated are the syntactic problems that face any translator on restructuring the SL message into the TL.

1.2.2. Syntactic Problems

The various differences among languages cause many syntactic problems when translating the message of a given language into another. These problems increase or decrease according to the degree of relatedness between the SL and the TL. The more related they are, the less syntactic difficulties there are in translating from one into the other. If they belong to the same language family as, for example, in the cases of English and German (belonging to the Germanic branch of the Indo-European family) or Arabic and Hebrew (belonging to the Semitic branch of the Afro-Asiatic family), fewer syntactic problems are likely to be encountered. But when the SL and the TL belong to different language families, as in the case of Arabic and English, more syntactic problems are likely to be met.

By nature, the ways of arranging signs in languages tend to be different. Therefore, having the words correctly translated is not enough. They, moreover, should be arranged in a way corresponding to the proper syntactic and idiomatic usage of the TL. Otherwise, they are unlikely to be grasped by the TL receptors and, hence, unlikely to be effective. Among the syntactic problems often encountered in translation are tense, word order and syntactic ambiguity.

1.2.2.1. Tense

Tense, as Comrice defines it, is the "grammatical realisation of location in time" (as cited in El- Shourbagy, 2005: 27); that is, how location in time can be expressed in language. The ways of expressing location in time differ from one language to another. Therefore, the number of tenses and the aspects in which they are molded differ from one language to another as well. These differences in tenses and their aspects cause many problems in translation.

The past tense in Arabic poses many problems in translation. This is owing to the fact that it is used to express past actions as in *سافر محمد إلى القاهرة أمس* *Sâfara Muhammad ilâ Al-Qâhira ams/ Muhammad left for Cairo yesterday*; present actions as in *أقسمت بالله* *Aqsamtu biLlâhi / I swear by Allâh*; and futuristic actions as in *صحبتك السلامة* *Şahibatuka as-salâma/ May you arrive safely*. Thus, the past tense in Arabic is used to denote more than one time, and this overlap makes it difficult for any translator to grasp the intended meaning behind it and accurately convey it in the TL.

For example, on translating the Qur'ânic verse:

﴿وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا﴾

«Wakâna fadlu Allâhi ‘alayka ‘atheeman/ God’s bounty to you is great indeed.» (4:113), a translator should think over كان *kâna*. كان *Kâna* is the past form of the verb يكون *yakûn* (to be). Here, it does not refer to the end of the great favor that Allâh confers upon men. Rather, it states a general fact; that is, the favor that Allâh gives to men is always great. So, the past form كان *kâna* expresses a general fact, not something that occurred in the past. To be translated in a way expressing the sought meaning, the whole Qur'ânic verse can be translated as «... and Allâh's favor to you is (always) great» *².

Similarly, the Qur'ânic verses that read:

﴿إِذَا السَّمَاءُ انْفَطَرَتْ﴾

«Iṭhâ as-samâ'u infaṭarat/ When the sky is torn apart,» (82:1) and

﴿عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ﴾

«‘Alimat nafsun mâ qaddamat wa’akhkharat/ each soul will know what it has done and what it has left undone» (82:5) pose another problem in translation. These verses refer to one of the signs of the Doomsday. Hence, they express futuristic actions, though the verbs used are past ones: انْفَطَرَتْ *infaṭarat* and عَلِمَتْ *‘alimat*. This owes to the fact that the past forms of these verbs "do not indicate a tense, but an action. So, expressing the future by the past form carries the meaning that the action will undoubtedly happen, not that it happened in the past tense" (El-Shourabgy, 2005: 34). When translating the Qur'ânic verse:

﴿إِذَا السَّمَاءُ انْفَطَرَتْ﴾

«Iṭhâ as-samâ'u infaṭarat» (82:1), it should be kept in mind that it is a time clause. Therefore, it can be translated as «When the heaven rents asunder»*, not «When the heaven will be rent asunder» as Ghâli renders it (2005: 587) since a time clause can never include a future verb form (Thomson & Martinet, 1997: 301). The suggested time clause *When the heaven rents asunder*, employing a present verb form (*rents*), expresses a future action. In the other verse:

﴿عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ﴾

«‘Alimat nafsun mâ qaddamat wa’akhkharat» (82:5), the past form verb عَلِمَتْ *‘alimat* indicates a fact that will happen in the Doomsday. Therefore, it can be translated as «Then, each self will know what it sent before it and what it left behind» *.

As noted above, the past tense in Arabic may cause many problems in translating Arabic texts into English. The solution to this problem is not being concerned with the past tense form. Rather, the semantic function carried out by it is to be given priority. This function is the factor that can decide which tense in English can carry out a similar function.

1.2.2.2. Word Order

Word order poses a big problem in translation. Each language has a special word order, an order in which words are arranged into sentences. Some languages have so rigid word orders that they are too difficult to be changed. However, many other languages, especially inflectional languages such as Arabic, have very flexible word orders. The various word orders in these languages may have subtle meanings and connotations. Thus, it is a serious mistake on the part of any translator to try to impose the SL word order on that of the TL. Translation should be done according to the TL word order, thus making it idiomatic and natural. In order to get acquainted with the natural word order of the TL, a translator can analyze a great deal of TL different texts. This, besides, can make him/her familiar with when and why the TL word order changes in addition to getting acquainted with the parts of speech (nouns, verbs, adjectives, adverbs, prepositions, conjunctions and interjections) and how they are used. Only then can the translator change the SL word order, when necessary, so as to conform to that of the TL.

Arabic and English are two completely different languages. Arabic is an inflectional language of a greatly flexible word order. In fact, "Arabic ... is such a densely rich language in grammatical rules and sentence forms. It shows great variations regarding verb forms, articles, demonstratives, word orders, noun cases, etc." (Bedeir, 2000: 55). On the contrary, English is an analytical language with a less flexible word order, and English grammar is not as complicated as that of Arabic.

Arabic has two main sentence patterns: the nominative sentence and the verbal one. The word order of the nominative sentence is *subject-verb- (object)* as in عَلِيَ ذَاكَ الدُّرُوسَ جَيِّدًا 'Alÿun ṭhâzara ad-durûsa jaydan ('Alÿ studied the lessons well). The word order of the verbal sentence, in contrast, is *verb- subject- (object)* as in ذَاكَ الدُّرُوسَ جَيِّدًا Ṭhâzara 'Alÿun ad-durûsa jaydan (Studied 'Alÿ the lessons well) or *verb- object- subject* as in ذَاكَ الدُّرُوسَ عَلِيَ جَيِّدًا Ṭhâzara ad-durûsa 'Alÿun jaydan³ (Studied the lessons 'Alÿ well). It should be known for any translator that the preferred word order in Arabic is the verbal sentence. English, on the contrary, has

only one sentence pattern, the nominative sentence that has the same word order of the Arabic nominative sentence: *subject- verb- (object)*.

In translating a nominative sentence from Arabic into English or vice versa, there is no problem. Both English and Arabic employ nominative sentences of the same word order. Consequently, the focus of the sentence does not change. In the English sentence '*Alÿ came yesterday*', for example, the focus is on '*Alÿ*'. Translating this sentence into an equivalent Arabic nominative sentence as '*عليّ جاء أمس*' '*Alÿun jâ'a ams*', the focus is still on the subject '*عليّ*' '*Alÿun*'.

In translating an Arabic verbal sentence into English, some problems arise. Since English does not have an equivalent verbal sentence, any Arabic verbal sentence is directly translated into English as a nominative one. Hence, for instance, '*استعدّ محمدٌ للاختبار*' *Ista'adda Muhammadun lil-ikhtibâri* can be translated only as a nominative sentence in English such as *Muhammad prepared for the test*. Though the translation into English carries the same message, it changes the focus of the original sentence. While the focus in the Arabic verbal sentence is on the action carried out by the verb '*استعدّ*' *ista'adda (prepared)*, the focus in the English nominative sentence is on the subject '*محمد*' *Muhammad*.

The nominative sentence, however, should be kept in English since trying to impose the SL word order on that of the TL distorts the message. This is indicative of the absence of compromise between form and content. If so, content should be given priority over form.

The problem of word order is always there in translating the Qur'ân. For instance, the verse:

﴿وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ﴾

﴿Wadakhala ma'ahu as-sijna fatayâni / Two young men went into prison alongside him.﴾ (12:36) is a verbal sentence, beginning with the verb *دَخَلَ* *dakhala*. The focus here is on the action of Prophet Joseph's (Yûsuf's) being imprisoned expressed by the verb *دَخَلَ* *dakhala* at the very beginning of the sentence. It is not directed towards the servants who were imprisoned with him. While Yûsuf 'Alî translates this verse as ﴿Now with him there came into prison two young men﴾ (1403 A.H.: 563), Pickthall renders it as ﴿And two young men went to prison with him﴾ (1981: 307). 'Alî's translation, trying to follow the SL word order, seems to focus on the verb *دَخَلَ* *dakhala* more than the subject *fatayâni* *فَتَيَانِ*. In attempting that, 'Alî produces an awkward less communicative sentence. On the contrary, Pickthall, trying to conform to the TL word order by focusing on the subject *fatayâni* *فَتَيَانِ* rather than the verb *دَخَلَ* *dakhala*, produces an easier nominative sentence in English. Looking closely at the two rendered

sentences shows that Pickthall's translation is more likely to be grasped by English-speaking receptors and, thus, more likely to be effective.

Therefore, any translator is advised to pay much attention to word order. He/she is not to impose the SL word order on that of the TL since this may lead to syntactic ambiguity, which poses another syntactic problem in translation.

1.2.2.3. Syntactic Ambiguity

Syntactic ambiguity refers to arranging the parts of speech in a sentence in an ambiguous way, thus leading to making the sentence express more than one meaning or a meaning far away from the intended one (Crystal, 1991: 17). For instance, *Visiting speakers can be awful* is an ambiguous sentence; it may mean *It is awful to visit speakers* or *Speakers who visit are awful*. A translator should write in a clear way and be far away from syntactic ambiguity.

In their *The Theory and Practice of Translation*, Nida and Taber suggest that the same syntactic construction may represent a number of different relationships, thus leading to different meanings (1969: 35). They think that the grammatical construction consisting of two nouns or pronouns connected by *of* is one of the most ambiguous constructions in English since it expresses various relationships. They also set some translated Biblical examples such as *God of peace* and *the Holy Spirit of Promise*. The relationship between *God* (A) and *peace* (B) is that *God* (A) causes *peace* (B). Moreover, the relationship between *the Holy Spirit* (A) and *Promise* (B) is that *the Holy Spirit* (A) is the goal of *Promise* (B). Nida and Taber think that these constructions are not clear. So, they suggest restructuring them in an easier way as follows: *God causes/produces peace* instead of *the God of peace* and *God promised the Holy Spirit* instead of *the Holy Spirit of Promise* (1969: 35). As noted here, employing the verbs *causes/produces* and *promised* in place of nouns leads to clarifying these constructions in a more intelligible way.

The same procedure can be applied to Arabic that employs the same function expressed in English by *of* via addition (الإضافة *al-idâfa*), which is relating a noun to another noun in order to show the possessive relationship. Examples include: الماء صوتُ *šautu al-mâ'i/ the sound of water* (الماء (B) causes صوت (A)); بناءُ الأهرام *bunâtu Al-Ahrâmi/ the builders of the Pyramids* (بناءُ (A) causes الأهرام (B)); جزاءُ الظالمين *jazâ'u ath-thâlimeena/ the punishment of the unjust* (جزاء (A) is the goal of الظالمين (B)); كتابُ علي *kitâbu 'Alî'n/ the book of 'Alî* (علي (B) owns كتاب (A)); مقرُّ المحكمة *maqrû al-mahkamati/ the place of the court* (مقرُّ (A) is

the place of المحكمة (B)) and عصر اللصوص 'aşru al-luṣṣi/ the age of thieves (عصر (A) is the time of اللصوص (B)).

Addition is common in the Qur'ân such as:

﴿ذَلِكُمْ وَأَنَّ اللَّهَ مُوهِنٌ كَيْدَ الْكَافِرِينَ﴾

«Ṭhâlikum wa'anna Allâha mûhinu kaydi al-kâfireena / 'That is what you get!'—and God will weaken the disbelievers' designs.» [underlining added] (8:18);

﴿إِنَّمَا يَذْكُرُ أُولُوا الْأَلْبَابِ﴾

«Innamâ yataṭhakkaru ulû al-albâbi / Only those with understanding will take it to heart» [underlining added] (13:19). In translation, the relationship between the two nouns A and B should be clear so that the TL receptor can understand the relationship well and grasp the whole message. If بناء الأهرام *bunâtu Al-Ahrâmi* is translated into English as *the builders of the Pyramids* and this translation is unlikely to be understood, the relationship between A and B should be made clear such as *those who built the pyramids*. In translating the Qur'ânic verse:

﴿إِنَّمَا يَذْكُرُ أُولُوا الْأَلْبَابِ﴾

«Innamâ yataṭhakkaru ulû al-albâbi» (13:19) [underlining added], Pickthall renders it as «But only *men of understanding* heed» [italics added] (1981: 323). The relationship between أُولُوا *ulû* (A) and الألباب *al-albâbi* (B) is that (A) owns (B). Pickthall's translation does not state الألباب *al-albâbi* (B) directly, but it shows its function; that is, *understanding*. The relationship between *men* (A) and *understanding* (B) in Pickthall's translation is that (A) causes (B). If it is likely to be misunderstood, it can be made clearer by expanding it as «people endowed with minds»*.

1.2.3. Semantic Problems

1.2.3.1. Homonymy

Homonymy is a serious problem for most translators. Homonymy is a semantic phenomenon referring to "lexical items which have the same form but differ in meaning" (Crystal, 1991: 167). For example, *bank* means:

- (1) an organization where people and businesses can invest or borrow money, change it to foreign money, etc. or a building where these services are offered,
- (2) sloping raised land, esp. along the sides of a river, or a pile or mass of earth, clouds, etc. (CIDE: 1995)

It is clear that both meanings are far unrelated. This difference in meaning is due to their different etymological origins on which John Lyons comments, saying,

They differ etymologically: 'bank' ₁ was borrowed from Italian (cf. the Modern Italian 'banca') in the fifteenth century; 'bank' ₂ can be traced through Middle English, and beyond, to a Scandinavian word (related ultimately to the German source of the Italian 'banca', but differing from it in its historical development). (1995: 28)

Similarly, the Arabic word كلية *kullÿa* means either: (1) a higher educational institution such as كلية الآداب / *Kullÿat Al-Âdâb* (*College of Arts*) or (2) *comprehensive* as in قضية كلية *qadÿa kullÿa* (*a comprehensive case*). Both words are homonymic. The difference in the two meanings is again a result of etymological differences. While the first meaning is borrowed from the American *college*, the second meaning is derived from the Arabic root ك ل ل denoting comprehensiveness (*Hijâzÿ*, 1999: 141).

Homonymy is a big problem for most Arab translators in particular. This is probably due to the fact that most Arabs are taught at school that all words should be traced back to a simple root consisting of three letters (triliteral) or four letters (quadriliteral). This mistaken view is adopted in most Arabic dictionaries (Enani, 2000a: 30). Therefore, most Arab translators think that English words should also be traced back to similar origins. This is neither true of Arabic nor English. As a result, any translator doing translation from Arabic into English or vice versa should pay much attention to homonymic words and be aware that etymology plays an essential role in deciding the meaning of these words.

1.2.3.2. Polysemy

Polysemy refers to "a lexical item which has a range of different meanings, e.g. *plain* = *clear*, *unadorned*, and *obvious*" (Crystal, 1991: 267). The numerous meanings a word acquires may be a result of the metaphoric or abstract context in which it is used, thus giving it a metaphoric or abstract sense in addition to its original (literal) meaning. Moreover, the different meanings contained in polysemic words have the same etymological origins and are related to one other. For instance, the Arabic word عين *'ayn* is polysemic; it means: (1) عين *'ayn* (*eye*); (2) عين الماء *'ayn al-mâ* (*spring*); (3) عين الإبرة *'ayn al-ibra* (*the eye of a needle*); (4) جاسوس *jâsûs* (*spy*) (*Hijâzÿ*, 1999: 140-141); (5) جوهر *jawhar* (*essence*) as in هذا هو عين الموضوع *Hâfha hwua 'ayn al-mawdû'* (*This is the essences of the subject*); (6) العقار *al-'aqâr* (*apartment*) as in العين موضوع النزاع *al-'ayn*

mawdû‘ an-nizâ‘ (the apartment at issue) (El-Gamal, personal communication, October 16th, 2006). All of these meanings are derived from the same etymological origin, the root ع ي ن. The first meaning is the literal meaning, and the rest are figurative.

Most Arabic words are polysemic; that is, they are of multiple meanings. In particular, the Qur’ân contains tens of polysemic words. For example, the verb دَعَا *da‘â* occurs in many verses with different, though related, meanings. It occurs in these verses:

﴿هَٰذَا لَكَ دُعَاؤُكَ رَبِّهِ، قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ﴾

«Hunâlika da‘â Zakarÿâ Rabbahu qâla Rabbee hab lee min ladunka ðhurÿâtan ðaybatan innaka Samee‘u ad-du‘âi / There and then Zachariah prayed to his Lord, saying, ‘Lord, from Your grace grant me virtuous offspring: You hear every prayer.’» (3:38);

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾

«Yâ ayyuhâ allaðheena âmanû istajeebû liLâhi wa lir-Rrasûli iðhâ da‘âkum limâ yuhyeekum / Believers, respond to God and His Messenger when he calls you to that which gives you life.» (8:24) and

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَبِطِينَ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ

فَادْخُلُوا﴾

«Yâ ayyuhâ allaðheena âmanû lâ tadhkhulû buyûta An-Nabÿi illâ an yu‘ðhana lakum ilâ ða‘âmin ghayra nâðhireena inâhu walâkin iðhâ du‘eetum fadhkhulû/ Believers, do not enter the Prophet’s apartments for a meal unless you are given permission to do so; do not linger until [a meal] is ready. When you are invited, go in» (33:53). The Arabic verb دَعَا *da‘â* in these three verses is polysemic; it has near related meanings, but not only one meaning. In the first verse (3:38), it means *invoke*; in the second (8:24), it means *call*; and in the third, (33:53) it means *invite*.

The various meanings of a given word may drag the inexperienced translator into troubles. He/she gets so confused that he/she is unable to choose the appropriate meaning, especially when the meanings are so close to one another and the context is literary or religious. To solve this problem, a translator should not imagine that all meanings are identical and, if in doubt, consult a monolingual dictionary to give him/her the precise difference in meaning. In addition, he/she should look closely at the words before and after the polysemic word to decide on the nature of the context precisely. This will help him/her choose the meaning that is compatible with the context. Only then will he/she be able to choose the most precise and suitable meaning and translate it accurately.

1.2.3.3. Little Knowledge of Semantic Change

Little knowledge of semantic change is a serious mistake that many translators make. *Semantic change* refers to the historical changes that occur to a word due to changes in the ways of people's thinking and behaviors from an age to another. According to Trask (1996: 42-43), there are four types of semantic change: generalization, specialization, melioration and pejoration.

1.2.3.3.1. Generalization

Generalization refers to the spread of a meaning from a narrower to a broader class of things. For example, the word *arrive* in English formerly meant *to come to shore*, but it now means *to come to any place* (Trask, 1996: 42). In Arabic, the noun سبب *sabab* was used to mean حبل *habl* (rope). Then, it was generalized to mean المودة *al-mawadda* (affection) as in the Qur'ânic verse:

﴿إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ﴾

﴿Ith tabarra'a allaṭheena iuttubi'û mina allaṭheena ittaba'û wara'awû al-'aṭhâba wataqaṭṭa'at bihimu al-asbâbu/ When those who have been followed disown their followers, when they all see the suffering, when all bonds between them are severed﴾ (2:166); طريق *ṭareeq* (way) as in the verse that reads:

﴿فَأَنبَغَ سَبَبًا﴾

﴿Fa'atba'a sababan/ He travelled on a certain road﴾ (18:85); and تبرير *tabreer* (reason) (El-'Ikish, 1424 A.H.: 23).

1.2.3.3.2. Specialization

Specialization refers to the process of narrowing the meaning of a given word from a broader class of things to a narrower one. In English, the word *meat* once meant *food* in general, but it now means only *flesh food*. Similarly, *girl* also referred to *any young person (of either sex)*, but it is used nowadays to signify only *a young female person* (Trask, 1996: 42). In Arabic, صلاة *ṣalâh* formerly meant دعاء *du'â* (invocation) in general as in the Qur'ânic verse:

﴿وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

﴿Waṣalli ‘alayhim inna ṣalâtaka sakanun lahum / ... and pray for them- your prayer will be a comfort to them. God is all hearing, all knowing.﴾ (9:103). But it is used now with the meaning of *prayer* ⁴. In a similar way, the Arabic word مدرسة *madrasa* was used in Egypt during the 19th century to refer to all educational institutions: primary, secondary and higher; but it is used nowadays to denote only primary, secondary and vocational education institutions. It is no longer used to denote higher education institutions (Hijâzÿ, 1999: 131).

1.2.3.3.3. Melioration

Melioration refers to improving the meaning of a given word. The English word *queen*, for example, formerly meant just *woman*. Today, it is used to designate *a woman ruling a country* (Trask, 1996: 42). In Arabic, the verb امتاز *imtâza* formerly meant just *to get apart* as used in the Qur’ânic verse:

﴿وَأَمْسِرُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ﴾

﴿Wa imtâzû al-yawma ayyuhâ al-mujrimûna / But step aside today, you guilty ones.﴾ (36:59). But later on, it has acquired the meaning of being *outstanding*, which can be noticed in the noun تميز *tamayyuz* (*distinction*) and the adjective ممتاز *mumtâz* (*excellent*) (El-‘Ikish, 1424 A.H.: 21).

1.2.3.3.4. Pejoration

Pejoration, on the other hand, is the opposite of melioration. A word gets pejorative when it acquires an insulting or disapproving meaning other than its original one. For example, the English word *mistress* was once a respectful title for addressing a woman. However, it is used today derogatively to refer to "*a woman kept by a man for sexual purposes*" (Trask, 1996: 43). Similarly, the Arabic word أصولي *uṣûlî* was once used to refer to something in accordance with rules or someone of great knowledge of the rules of jurisprudence ⁵. But it is used nowadays, especially in media, with the meaning of *fundamentalist* or *terrorist*.

Lack of semantic change awareness is a special problem for those who translate from or into Arabic. This is owing to the fact that Arabic nowadays is divided into two linguistic branches fused together: old Arabic (the language of ancient religious, poetical and prose texts) and modern Arabic. Modern Arabic includes two varieties: the written variety, which is called Modern Standard Arabic (MSA), and the spoken one, which is called colloquial Arabic. Thus, Arabic is described as a diglossic language (Alshamarani, 2005: 220). While the written variety is used, with

slight differences, all over the Arab world, the spoken variety is greatly different from an Arab country to another, thus forming different dialects such as Egyptian Arabic, Syrian Arabic, Iraqi Arabic, etc.

It may be thought that old Arabic is completely different from MSA. However, this is not totally true since "archaic Arabic is still, paradoxically, very much alive in...the Muslim scriptures," "still informs much of both modern versions [written and spoken] of Arabic and often interferes with ... understanding ... even the most patently modern texts" (Enani, 2000b: 5). Therefore, we cannot fully understand modern written and spoken Arabic without a working background of old Arabic.

As a solution to this problem, Enani suggests that the translator follow a diachronic approach in dealing with all Arabic texts, old and modern. This approach implies a vast knowledge of the culture in which the text (spoken or written) was produced and the differences which occur as a result of the age distance between the text and the translator. Though it may be assumed that the diachronic approach should be followed in translating only old texts, Enani sees that Arabic is a unique language in which old and modern meanings overlap in all texts, written and spoken (2000b: 108).

Hence, it is very important for any translator to learn the techniques of the diachronic approach by reading much on semantics and etymology. Then, he/she will be able to analyze the text under translation in a good way. When he/she is faced, for instance, by the word *حكومة* *hukûma* in 'Alî Ibn Aby Ṭâlib's saying to his disloyal supporters,

"وَلَقَدْ كُنْتُ أَمَرْتُكُمْ فِي هَذِهِ الْحُكُومَةِ أَمْرِي."

"Walaqad kuntu amartukum fee hâṭhihi al-*hukûmati* amry/ I had given you in this case an order" (as cited in Enani, 1999: 35), he/she can guess that its meaning was *case* not its present meaning; that is, *government*.

1.2.4. Stylistic Problems

Style plays an important role in translation and may cause many problems. While much attention is paid to the content of the source text (ST), style is often neglected, though important, especially in literary or religious texts. Style refers to the form in which a text is molded. It is the way a speaker or writer expresses himself/herself. Abrams suggests that

the characteristic style of a writer may be analyzed in terms of its diction, or choice of words; its sentence structure and syntax; the density and types of its figurative language; the patterns of its rhythm, component sounds; ... and its rhetorical aims and devices. (1981: 191)

Style, furthermore, varies according to receptors. An editorial about bird flu, for example, is supposed to be generally written in a simple informative style so that it can cater to the tastes and culture levels of all potential readers. If it is written in a technical style, there is a very little chance that it will be read, let alone understood, except by specialists. However, a guide of instructions about bird flu symptoms addressed to specialists in medicine is expected to be written in a technical style.

Due to the paramount importance of style in translation, Nida and Taber define translation as a process consisting in "reproducing in the receptor language [TL] the closest natural equivalent of the source-language message, first in meaning and secondly in style" (1969: 12). This definition clearly shows the importance of style in translation, especially in literary or religious texts; these texts aim at conveying a message and, at the same time, producing an effect on their receptors through the use of a special style. In this case, style is not a linguistic ornament. Rather, it is "an essential part of the very act of translating...without which the translation ceases to be a translation in the full sense of the word" (Zaky, 2006).

Religious texts in general offer more elaborate stylistic problems in translation. This is owing to the fact that they are addressed to different receptors, thus requiring various styles matching each group (Chatzitheodorou, 2006). The Qur'ân in particular depends on many styles in conveying its message: historical narrative, didactic, argumentative, literary, persuasive, etc. (Mir, 2006). These various styles make translating the Qur'ân a hard task to carry out. However, a translator of a sacred text in general and the Qur'ân in particular should not pay attention to style at the cost of meaning.

1.2.4.1. Clarity

Clarity is one of the stylistic priorities in any sound translation. To achieve clarity, any translation should avoid ambiguity, as far as possible, in all its aspects: lexical, syntactic, semantic and stylistic. In fact, clarity is a guarantee of intelligibility, which is the ultimate goal behind translation. For example, translating the Arabic word الله *Allâh* into English as *God*, as usually happens, is lexically ambiguous. In Arabic, الله *Allâh* refers to the Omnipotent Creator and Provider of the whole world, the Everlasting Refuge to everybody and the Only One Who has no children nor was He begotten⁶. This is Muslims' conception about their Lord. Though *God* (capitalized) refers to this very conception, it also refers to Christians'

conception about their Lord. Thus translating الله *Allâh* as *God*⁷ may make a Christian think that الله is equivalent to his/her *God* represented by the Trinity: the Father, the Son and the Holy Spirit. This is totally untrue. Therefore, الله *Allâh* should be translated as *Allâh*⁸, especially this word is found in nearly all languages and in accordance with Muslims' conception of their Lord/ الله *Allâh*.

To attain clarity, the simplicity of language should be adopted in any translation. Simplicity is the potential of the language used in translation to be easily heard or listened to and grasped. However, simplicity does not mean depending on colloquial expressions or vulgar words or expressions on the pretext that they are easily understood and, thus, accomplish the aim behind translation. In fact, "the principal objective in style should be toward dignity and simplicity. The combination of the two is the highest" (Nida, 1947: 17). In addition, a translation should cater to the taste of the age; this undoubtedly makes it easily appeal to its receptors. For instance, translating an English poem into archaic Arabic, employing difficult strange words and constructions, is supposed to make receptors completely avoid it. The simplicity of the language adopted in translation, however, should not be at the cost of semantic precision. Meaning should always have priority over style.

Sacred texts in general should be translated in a simple language. This is due to the fact that the aim behind translating such texts is to provide a chance to everybody to receive and understand their teachings well. If they are translated in a difficult language, employing ambiguous words, elaborate constructions and highly literary devices, the TL receptor is not expected to grasp them altogether. The effect of the simplicity of the language used in translation can be felt when comparing different translations of a given sacred text. Nida, for instance, believes that the 1970 *New English Bible (NEB)* is easier to be read, understood and, therefore, felt than the 1895 *English Revised Version (ERV)* thanks to the great efforts of the panel of stylists who participated in producing the first -- the *NEB* -- and endeavored to facilitate every part of it (2000: 132).

It is also worth noting that the archaic style of earlier Biblical translations, especially that of the *King James Version (KJV)*, influenced many English translations of the Qur'ân. As a result, they came as

clumsy, obscure or incomprehensible, especially to the general reader, despite the Qur'ân's repeated claim to be a clear easy book of guidance. ...new converts [to Islam] have been heard to express their weariness at the Biblical style of Qur'ân translations and their desire for translations in regular, modern, free-flowing English, which would not only be scholarly but also interesting and enjoyable. (Al-Ghazâlî, 1983: 13)

All these examples prove that the simplicity of the language used in translating sacred texts, in order that they are easily received and understood by the general receptor, is a must.

1.2.4.2. Ellipsis

Ellipsis poses a special stylistic problem in translation. Ellipsis, according to As-Sâmîrâ'ÿ (2006), refers to the omission of some parts of a sentence which can be understood either from the surrounding text or the situation itself. It is sometimes used to avoid repetition. The aim behind using ellipsis may be to urge receptors to participate in understanding the text rather than having a negative stance by merely receiving it passively. Ellipsis poses a problem in translation since the translator is faced with an incomplete text and, therefore, should know the missing parts, restructure the ST and, then, begin to translate it. The missing parts, especially on translating a sacred text, may be interpreted in various ways, thus complicating the translator's task more and more. Arabic in particular depends much on ellipsis. Therefore, in translating from Arabic into English, great care should be taken to make the implicit in Arabic explicit in English (Massoud, 1988: 23).

In particular, the language of the Qur'ân is full of numerous examples of ellipsis. For example, Abul-Hasan Ibn Fâris thinks that the Qur'ânic verse that reads:

﴿وَأِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ﴾

﴿Wa'imma takhâfanna min qawmin khiyânatan fa'inbiḥ ilayhim 'ala sawâ'in/ And if you learn of treachery on the part of any people, throw their treaty back at them, for God does not love the treacherous.﴾ (8:58) should be explicated before being translated as follows:

"إِنْ كَانَ بَيْنَكَ وَبَيْنَ قَوْمٍ عَهْدٌ فَحِفَّتْ مِنْهُمْ خِيَانَةٌ وَتَقْضَىٰ فَأَعْلِمُهُمْ أَنَّكَ قَدْ نَقَضْتَ مَا شَرَطْتَهُ لَهُمْ ... لِتَكُونَ أَنْتَ وَهُمْ فِي الْعِلْمِ بِالنَّقْضِ عَلَىٰ سَوَاءٍ."

"In kâna baynaka wabayna qawmin 'ahdun fakhifta minhum khiyânatan wanaqadna faa'limhum annaka qad naqadta mâ sharaṭahu lahum ... litakûna anta wahum fee al-'ilmi bin-naqdi 'ala istiwa'in" (as cited in Bedeir, 2000: 41). Without the elided words being explicated and shown in such a way, the complete meaning included in this verse cannot be fully communicated in translation. Therefore, the whole verse can be translated as ﴿And if you ever fear any treachery from a people (with whom you have a covenant), then throw back (their covenant) to them (in order that both of you are) on equal terms (that there will be no covenants between you anymore)﴾ *. The words placed between brackets are the elided ones

that should be mentioned and, at the same time, put in brackets to make the receptors know that they are not mentioned in the original.

1.2.4.3. Redundancy

Redundancy is the opposite of ellipsis. It is a rhetorical device depending on repeating the same meaning by using different words acting as synonyms. It may also be represented by using superfluous words that do not add anything new to the meaning already conveyed before (As-Sâmirrâ'y: 2006). In English, for instance, expressions like *PIN number* and *new beginning* are considered redundant. This is due to the fact that *N* in the expression *PIN number* refers to the word *number*. Thus, there is no need to repeat it. *New beginning* is also redundant since any beginning is always new. In Arabic, furthermore, an expression like بحثاً عن الأسباب والدوافع الرئيسية *bahthan 'an al-asbâb wa ad-dawâfi' ar-ra'eesa* is a redundant one since أسباب *asbâb* has the same meaning of دوافع *dawâfi*. Since redundancy in these examples does not have a rhetorical purpose, it is considered a rhetorical defect. If there is a rhetorical purpose, such as emphasizing the meaning, redundancy is regarded as a stylistic advantage, and this occurs much in the Qur'ân.

Redundancy is used in the Qur'ân as a means of emphasis, not as a linguistic ornament. In fact, every letter in the Qur'ân has a deep significance and, therefore, should be taken into consideration. For example, the Qur'ânic verses:

﴿أَوَلَيْكَ مَاؤُلَىٰ ۖ ثُمَّ أَوْلَىٰ لَكَ مَاؤُلَىٰ﴾

﴿(34) Awlâ laka f'awlâ (35) Thumma awlâ laka f'awlâ/ 34 Closer and closer it comes to you. 35 Closer and closer still.﴾ (75:34-35), the word أُولَى *awlâ* is repeated four times, thus making receptors feel that it is redundant. However, this repetition of one word in two successive verses for four times has a significant role. As entertained by many interpreters, including As-Suyûtî (1983, Vol. 7: 419), Al-Qurṭubî (1990, Vol. 9: 6200), Aṣ-Ṣâbûnî (1979, Vol. 15: 1340), An-Naysabûrî (1972: 87), Aṭ-Ṭabarî (1972, Vol. 11: 80) and Ash-Shawkânî (1979, Vol. 4: 579), this verse was said by Prophet Muhammad to Abû Jahl, the stout unbeliever who made much harm to Prophet Muhammad himself and many of his companions. Thus, the word أُولَى *awlâ* in these two verses emphasizes the promise of Allâh to Abû Jahl with severe punishment in the Day of Resurrection. Accordingly, it should be kept in translation since it has a significant rhetorical function.

In translation, redundancy should always be taken into account. If the aim behind it is to merely add a linguistic ornament without a rhetorical

purpose, it should be left in the translation in order that the Target Text (TT) is direct and free from any useless repetitions. Accordingly, the above-mentioned Arabic expression *بَحْثًا عَنْ الْأَسْبَابِ وَالذَّوَائِعِ الرَّئِيسَةِ* *bahthan ‘an al-asbâb wa ad-dawâfi‘ ar-ra’eesa* can be translated as *in search for the main reasons* not as *in search for the main reasons and motivations*. But if the purpose behind the redundant words, phrases or sentences is a rhetorical one such as emphasis or amplification, the redundancy should be kept in the translation in order that the TT is like the ST in all its details and, thus, reflects the spirit of the SL.

1.2.4.4. Extraposition

Extraposition is another stylistic problem in translation. It refers to

The process or result of moving [or ‘extraposing’] an element from its normal position to a position at or near the end of the sentence, e.g. *That the boy came in late upset the teacher*, compared with *It upset the teacher that the boy came in late*. (Crystal, 1991: 131)

Arabic is a greatly extrapositive language, employing many forms of extraposition with rhetorical purposes. For example, the Arabic sentence *يَتَوَكَّلُ الْمُؤْمِنُونَ عَلَى اللَّهِ* *yatawakkalu al-mu’minûna ‘ala Allâhi* (*Put trust the faithful in Allâh*) can be extraposed as *الْمُؤْمِنُونَ يَتَوَكَّلُونَ عَلَى اللَّهِ* *al-mu’minûna yatawakkalûna ‘ala Allâhi* (*The faithful put trust in Allâh*) and as *عَلَى اللَّهِ يَتَوَكَّلُ الْمُؤْمِنُونَ* *‘ala Allâhi yatawakkalu al-mu’minûna* (*in Allâh put trust the faithful*). Each of these sentences expresses nearly the same meaning, but the rhetorical purpose of each is different: in the first one, the focus of the sentence is placed on the action of *التَّوَكَّلُ* *at-tawakkulu* *‘ala Allâhi* (*putting trust in Allâh*); in the second, the focus is on *الْمُؤْمِنُونَ* *al-mu’minûna* (*the faithful*); and in the third, the focus is on *اللَّهُ* (*Allâh*). But it should not be thought that the only aim behind extraposition is drawing attention by focusing on a given part of the sentence. In fact, this phenomenon has many rhetorical purposes such as praise, dispraise, significance, degradation and veneration (As-Sâmirrâ’ÿ: 2006).

The Qur’ân in particular is full of many extraposition examples, whose rhetorical purposes depend on the context and how far extraposition serves the intended meaning. For instance, the Qur’ânic verse that reads:

﴿فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ﴾

﴿Fa’mmâ al-yateema falâ taqhar / So do not be harsh with the orphan﴾ (93:9) is a live example. In this verse, the word *الْيَتِيمَ* *al-yateema* is extraposed to warn everybody against oppressing the orphan as he/she is weak and has nobody to defend him/her. Therefore, the rhetorical purpose

behind extraposing *الْيَتِيمَ al-yateema* is to attract the attention of everybody not to deal with the orphan unjustly or oppress him/her (As-Sâmirrâ'y: 2006).

Another example of extraposition is the Qur'ânic verse:

﴿وَلِذَآ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَأَوْفٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ أَخَذْنَا مِنْهُم مِّيثَاقًا عَلِيًّا﴾

﴿Wa'ith akhaṭhnâ mina an-nabîyeena meethâqahum waminka wamin Nûhin wa'Ibrâheema waMûsâ wa'Eesâ ibni Maryama wa'akhaṭhnâ minhun meethâqan ghaleethan / We took a solemn pledge from the prophets- from you [Muhammad], from Noah, from Abraham, from Moses, from Jesus, son of Mary- We took a solemn pledge from all of them﴾ (33:7). In this verse, the word *مِنْكَ minka* is extraposed. It is related to Prophet Muhammad. The context mentions many Prophets, including Noah (Nûh), Abraham (Ibrâheem), Moses (Mûsâ) and Jesus ('Eesâ). All of these Prophets are mentioned in the verse chronologically. As long as the context is chronological, Prophet Muhammad is supposed to be mentioned after Jesus ('Eesâ). But a shift in arrangement occurs: Prophet Muhammad is mentioned before all of these Prophets and extraposed in a special position in the verse. The goal behind this extraposition, according to Islamic belief, is "to honor Prophet Muhammad all over the Messengers of Resolve mentioned in the verse" (As-Sâmirrâ'y: 2006).

In translation, extraposition should be taken into consideration so that the rhetorical purpose in the SL is kept in the TL. In translating

﴿فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ﴾

﴿Fa'mmâ al-yateema falâ taqhar﴾ (93:9), for instance, *الْيَتِيمَ al-yateema* should be positioned in a place identical or nearly identical, as much as possible, to its position in the ST in order that everybody's attention is drawn towards it, thus achieving the goal of extraposing it in the verse. Accordingly, 'Alî's translation of this verse as «Therefore, treat not the orphan with harshness» (1403 A.H.: 1753) does not convey the intended aim behind extraposing *الْيَتِيمَ al-yateema*. His translation does not focus on *الْيَتِيمَ al-yateema*, but on the action warned against; that is, oppressing him/her. Ghâlî, in contrast, offers a more accurate translation of the verse under study as «Then, as for the orphan, then do not subdue (him)» (2005: 596). This translation succeeds in drawing the attention of receptors to *الْيَتِيمَ al-yateema* and, therefore, is identical to the original in achieving the rhetorical purpose behind extraposing it at the beginning of the verse.

1.3 Cultural Problems

Another more elaborate type of problems that is always there in translation concerns cultural problems. So many people think that translation is only a linguistic process, not paying attention to the fact that culture is so related to language that both can never be separated in general and in translation in particular. In fact, culture causes "many more severe complications for the translator than do differences in language structure" (Nida, 2000: 130).

Culture, as many people believe, comprises everything in life, large or small. This simple view held by many people is also asserted by many cultural organizations, including the National Center for Cultural Competence (NCCC) which defines culture as

an integrated pattern of human behavior that includes thoughts, communication, languages, practices, beliefs, values, customs, rituals, manners of interacting, roles, relations and expected behaviors of racial, ethnic, religious or social groups and the ability to transmit the above to succeeding generations. (as cited in Kamal, 2005: 451)

This definition sheds the light on the relationship between language and culture, asserting that language is part of culture. This is the widely accepted view, though some, like Newmark (1995: 95), refuse it completely. Probably, none offers a description of the interrelationship between culture and language and then translation like Susan Bassnett, who believes that language

is the heart within the body of culture, and it is the interaction between the two that results in the continuation of life-energy. In the same way that the surgeon, operating on the heart, cannot neglect the body that surrounds it, so the translator treats the text in isolation from the culture at his peril. (2000: 14)

This proves that language is part of culture and makes it necessary for any translator to take culture into account.

As linguistic problems of translation arise from the differences between the SL and the TL, cultural problems also occur as a result of the differences between the Source Culture (SC) and the Target Culture (TC). Here, it should be asserted that not all cultures are alien to one another in the same degree. The greater the differences between the SC and the TC, the greater the difficulties in translation; and the fewer differences between them, the fewer the difficulties in translation. This can be clear in translating, for example, from German into English. Both English and

German belong to the same language family (the Germanic branch of the Indo-European family) and have similar cultures, which facilitates translation from and into both of them. However, translating from Arabic into English is a greatly difficult task. This is due to the differences in the origins of both Arabic (belonging to the Semitic branch of the Afro-Asiatic family) and English (belonging to the Germanic branch of the Indo-European family) and the extremely different cultures represented by them. In this concern, Nida sees that when the SC and the TC are very different, as in the case between Arabic and English, it is expected that there will be many "basic themes and accounts which cannot be *naturalized* by the process of translating" (2000: 137). However, a translator should attempt to acquire both the SC and the TC in order to be able to convey the message in a correct way.

As a translator should be well versed in both the SL and the TL, he/she should be of vast knowledge of both the SC and the TC. A translator must be "bilingual and bicultural, if not multicultural" (Karmanian: 2006). The translator's deep knowledge of the SC and the TC is a great help in translation since it helps the translator get familiar with the way of thinking of his/her receptors and what they expect from his/her translation. Consequently, he/she colors his/her translation according to their way of thinking, thus leading to their quick understanding of the message. Moreover, a translator's knowledge of culture helps him/her produce the most precise expression which sometimes depends on culture. For instance, when a translator is asked to translate the Arabic sentence *إنه ليتلج صدري أن أراك* *Innahu layuthliju şadrya an arâka* into English, he/she should be aware of both Arabic and English cultures and how the differences between the two cause many problems in translating this sentence. Arabic is the language of some peoples mostly living in desert where *الثلج ath-thalj (snow)* is something everybody likes. In contrast, English is the language of some peoples mostly living under storms and snow for a great part of the year. Consequently, *warmth* in this culture is something desired by all people. While *الثلج ath-thalj (snow)* is a reference to the happiness of most Arabs, *warmth* is another reference to the happiness of most English-speaking people. The Arabic sentence *إنه ليتلج صدري أن أراك* *Innahu layuthliju şadrya an arâka* expresses happiness. It is illogical, therefore, to translate it as *It snows my heart to see you* since this expresses unhappiness, thus expressing a completely different meaning than the intended one. Therefore, the best translation for this Arabic sentence is to use the English idiom *to warm the cockles of heart*, and the final translation goes as *It warms the cockles of my heart to see you*. This translation, which may appear contradictory to the original at first sight,

responds to the TC concepts and conveys the message in an intelligible way. All this asserts the fact that vast knowledge on the part of the translator of both the SC and the TC is a must for the translation to be precise and idiomatic.

If the translator does not pay attention to culture, many instances of misunderstanding or complete distortion of the message may occur. One day, an Egyptian translator wanted to translate a Sudanese poem that recounted the story of a Shilluk ⁹ chief spitting on the ground in front of his brother. He interpreted this action, according to his Egyptian culture, as a sign of rejection or lack of respect. So, he was later amazed to find out that this action in Shilluk culture of the Sudan is a sign of forgiveness, not rejection (Massoud, 1988: 13). This example may highlight the importance of not looking upon different cultures, especially the non-widely spread ones, when translating and bearing in mind that respecting cultures, regardless of their spread, is a step towards producing a dignified translation (Nida, 1954: 14).

If the translator should be aware of culture in translating any text in general, he/she should pay special attention to culture in translating a sacred text in particular. This owes to the fact that sacred texts include very deep and elaborate cultures. A simple look at the Bible or the Qur'ân, for instance, reveals much about this. The Bible is composed of 66 books in the form of ancient writings and divided into the Old Testament and the New Testament. The Old Testament was originally written in Hebrew and Aramaic, and some of its passages cover many cultures and more than a thousand years. The New Testament was originally written in Greek, though some of its parts had been earlier written in Hebrew or Aramaic and then translated into Greek (Chatzitheodorou: 2006). The different languages of the Bible suggest that there are numerous cultures and different ages inserted in it. Moreover, the Bible is a very deep book on all aspects of life such as history (*Adam and Eve*), clothing (*sandals*), drinking (*wine*), money (*penny*), measures (*mile*), government (*Emperor*), law (*covenant*), occupations (*carpenter*), religion (*apostle*), the supernatural (*ghost*), etc. All this adds more and more problems before any translator of the Bible.

The Qur'ân is a very rich book on all cultural matters. It comprises many historical incidents such as the histories of many Prophets and Messengers along with some historical figures: Prophet Moses (7:142-143) ¹⁰; Prophet Noah (3:33) ¹¹; Pharaoh (40:23-24) ¹², etc. Furthermore, it mentions many scientific issues (52:6) ¹³ and foretells many aspects of the Unseen such as Paradise (64:9) ¹⁴, Hell (9:63) ¹⁵, the supernatural world (15:27) ¹⁶ and what will happen in the Day of Judgment (99:1-8) ¹⁷. The

Qur'ân also deals with many decencies of dealing with wives (4:19) ¹⁸, having sexual intercourse (with wives or husbands) (2:222) ¹⁹, dealing with neighbors (4:36) ²⁰, having food (5:4) ²¹, etc. In addition, it mentions many food and drinking items such as meat (52:22) ²², milk (16:66) ²³ and fruits such as vine (80:28) ²⁴ and pomegranate (6:99) ²⁵. All this makes the Qur'ân a book of a vast coverage of culture, thus making it more and more difficult to translate into any language, especially if this language does not have a long cultural tradition like Arabic or it has different concepts of the Qur'ânic words.

Idioms, proverbs and culture-bound words in particular cause many cultural problems in translation. All of them share in that they have cultural origins and, therefore, require a cultural background before translation begins. So, a translator should pay special attention to culture when he/she is faced with any kind of them.

1.3.1. Idioms

An idiom, according to *Oxford Advanced Learner's Dictionary [OALD]*, is "a group of words whose meaning is different from the meanings of the individual words" (1992). For example, the idiom *to kick the bucket* expresses the meaning of death in English. It is composed of words whose literal meanings are completely far away from the meaning of the idiom as a whole. Thus, foreign learners of English cannot imagine that this idiom, or group of words, conveys the idea of death. This is due to the fact that this idiom, like all idioms in all languages, has a cultural association. As long as no two cultures are the same, cultural problems will always occur when trying to understand and translate idioms.

A translator is advised to have a cultural background about any idiom he/she is going to translate. This background is supposed to make him/her get the true and complete meaning behind the idiom and, at the same time, enable him/her to find an equivalent idiom having the same or a similar function in the TL. For instance, when a translator is faced with an idiom like *to carry coals to Newcastle*, he/she may find a big difficulty in guessing its meaning. Only the cultural background can solve this problem. Newcastle is a city located on the north bank of River Tyne in North East England. It has been a large port and center for coal exports ("Newcastle Upon Tyne," 1998: 760). This gave rise to the idiom *to carry coals to Newcastle* meaning to do something useless. Of course, it is worthless to take coals to a city full of coals. Consequently, the idiom concerned means *to do something worthless*.

When translating an idiom, it is better to use an equivalent idiom, if possible. Therefore, the Arabic idiom *يبيع مياه في حارة السقاين* *yeebee' mayyâ fee hârit is-sa''ayeen* (literally: *to sell water in the water-bringers' alley*) is a good translation of the English idiom *to carry coals to Newcastle* since it has an equivalent function to the English idiom and expresses local Arabic culture, especially in Egypt. At the beginning of the 20th century, nearly all districts of large Egyptian cities like Cairo and Alexandria were not provided with water supplies. Someone called *سقا* *saqqa* or *s''â* (*water bringer*) used to bring water to these districts. As usual in Egypt at the beginning of the 20th century, people with the same jobs used to live in the same place, which was usually an alley named after them. Thus, there were the alleys of shoemakers, blacksmiths, water bringers, etc. At that time, it was useless of anybody to sell water in the alley of water bringers since it was full of water and needed nothing more. Then, the idiom *يبيع مياه في حارة السقاين* *yeebee' mayyâ fee hârit is-sa''ayeen* arose expressing the meaning of doing something completely useless.

The cultural background is the only way out to translating idioms in an equivalent way. Therefore, a translator should pay much attention to idioms and not be satisfied with translating them literally since literal translation of idioms could lead to complete misunderstanding. If the translator is unaware of the cultural background concerning the idiom under translation, he/she should consult specialized dictionaries; they may be of help to him/her.

1.3.2. Proverbs

A proverb is "a short sentence, etc., usually known by many people, stating something commonly experienced or giving advice" (CIDE: 1995). It is formed through observation and experience. If it endures the test of time, it becomes familiar to everybody and usually memorized. Then, it is passed from a generation to another. By its nature, the proverb is culture-bound; that is, it comes into being in a special culture that is very often different from any other one. For instance, the English proverb *put your trust in God, but keep your powder dry* was first said by the Puritan leader Oliver Cromwell (1599–1658) during the English Civil War (1642–1652). He said it to his soldiers who were about to cross a river in order to remind them of putting their trust in God and, at the same time, to take care of water lest it destroyed their powder (Al-Ba'labkÿ, 2000b: 76). By that, Cromwell wanted to assert to his soldiers the fact that trusting God did not mean to be lazy or not to take care. Cromwell's warning went on as a wise saying and developed into a proverb memorized and mentioned by many

people, who may know nothing about its history. Therefore, translating a proverb requires a cultural background that helps the translator get the precise meaning of the proverb and, then, find an equivalent one in the TL.

When translating a proverb, the translator should think of a TL proverb having the same function and responding to the TC. In fact, translating an SL proverb as a proverb in the TL has a role in convincing the receptor of the significance of the proverb in summing up experiences. The English proverb *A cat has nine lives*, for instance, can be translated into classical Arabic as *أَعْمُرُ مِنْ حَيَّةٍ* *A 'maru min hayyatīn* (literally: *of a life longer than that of a serpent*) or colloquial Egyptian Arabic as *زي القط بسبعة أرواح* *zay al-uṭ bisaba' tirwāh* (literally: *like cats which have seven souls/lives*). According to English culture, a cat has nine lives, expressing the fact that cats live long in spite of the dangers they encounter. In ancient Arabic culture, in the Pre-Islamic Age and afterwards, people thought that a serpent lived for a long time. In fact, they used to live in the desert and see serpents and many kinds of snakes. They, besides, thought that a serpent did not die until it was killed. Nowadays, Egyptians have a conception about cats similar to the English one. But the difference is that Egyptians think that a cat has seven lives, not nine. It is clear, then, that the two given Arabic translations express the same idea included in the English proverb and suit the TC mode of thought.

If it is impossible to find an equivalent TL proverb, the translator can translate the proverb literally and then explicate its meaning in a footnote, especially if he/she wishes to make his/her receptors get familiar with the way of thinking of the SL speakers. For instance, if it is supposed that there is not an equivalent Arabic proverb for the English proverb *Even Homer sometimes nods*, a translator can render it literally as *حتى هوميروس يخطئ أحيانا* *Hatta Humirous yukhṭi'u ahyânān* and then explicate the intended meaning behind the proverb, telling his/her receptors that the significance of this proverb is to assert the fact that all people are fallible. He/she can also clarify that Homer (commonly assumed to have lived in the 8th century B. C.) was the greatest Greek poet and the writer of the *Iliad* and the *Odyssey* and that he was considered a symbol of accuracy and enlightenment. Besides, it can be mentioned that the proverb under discussion, which was first said by Horace (65 B.C.- 8 A.D.), went throughout English-speaking countries meaning that if the great Homer made mistakes sometimes, then it is not a sin for anybody to make a mistake. In this way, the translator can be sure that the precise meaning of the proverb is greatly likely to be grasped by his/her receptors. Certainly, explicating a proverb in a way similar to this one offered here requires a

great deal of cultural background concerning the origins of the proverb and the conditions under which it originated.

1.3.3. Culture-Bound Words

Culture-bound words are those words that are deeply rooted in a given culture. They are colored according to the features of this culture, and, thus, are very difficult for anybody outside it to understand them. For instance, in many of Naguib Mahfouz's novels, many words and constructions --like الطعمية *aṭ-ṭa'mīya*, كفر الزغاري *Kafr Az-Zaghghârî*, التكية *at-tikya*, الربابة *ar-rabâbâ*, يا ابن القديمة! *yâ ibn al-qadeema!*, يا أطف الله! *yâ alṭâf iLlâh!*-- are culture-bound, thus making them very difficult to be well translated (El-Gamal, 2000: 79-80). These words, which denote food, places, musical instruments, swear words and interjections, are very difficult to be translated into any other language since they are rooted in Egyptian culture, especially the culture of the poor living in poor slums and alleys. The solution to this problem is to transliterate or paraphrase them, or explain them in footnotes (El- Gamal, 2000: 78). In translating the الربابة *ar-rabâbâ*, for instance, it can be transliterated as *ar-rabâbâ*, paraphrased as *a violin-like instrument* or explained in a footnote as: *a musical instrument similar to a violin and composed of a solid short stick, with a few cords, producing generally sad oriental tunes.*

As long as sacred texts include elaborate cultures, as noted above concerning the Bible and the Qur'ân, those who shoulder the responsibility of translating them are required to look closely at culture-bound words that teem with them.

The Bible is full of culture-bound words in many of its books. Words like *synagogue*, *ephah*, *cherubim*, *seraphim*, *jubilee*, *Sadducees*, *Pharisees*, etc. are all related to the very Biblical culture with its practices and ceremonies. In translating these words, there is very little hope to eliminate all the "traces of the 'foreign settings' since they are deeply imbedded in the very thought structure" (Nida, 2000: 137) of the SC. Hence, if there is no way out to translate them equivalently, they can be paraphrased or transliterated and explained in footnotes. In this way, there will be a guarantee that they will be understood by the average receptor.

The Qur'ân is a great source of culture-bound words. Since it was revealed in the Arabian Peninsula, it reflects desert culture by mentioning numerous desert products (16:80) ²⁶, animals (6:144) ²⁷, means of transport (16:8) ²⁸, landscapes (13:3) ²⁹, and conceptions (37:65) ³⁰. Therefore, anyone translating the Qur'ân should be familiar with that culture in which it was revealed. The above-mentioned diachronic approach suggested by

Enani in his *On Translating Arabic: A Cultural Approach* can be of much benefit in this concern. In addition, the context in which the verses of the Qur'ân were sent down should be completely taken into account before translating them. This can be done through a command of the reasons behind the revelation of these verses, which can be known from the Qur'ân interpretations (Enani, personal communication, March 29th, 2004).

The following culture-bound words in the Qur'ân are very difficult to be understood or translated unless the translator is well versed in Arabic culture and the TC. The words included in the Qur'ânic verses are underlined as follows:

﴿وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ﴾

﴿Walâ tuṣa'ir khaddaka lin-nâsi/ Do not turn your nose up at people﴾ [underlining added] (31:18);

﴿فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ وَاللَّهُ أَرَكَّهُمْ بِمَا كَسَبُوا﴾

﴿Famâlakum fee al-munâfiqeena fi'atayni wa-Allâhu arkasahum bimâ kasabû/. [Believers], why are you divided in two about the hypocrites, when God Himself has rejected them because of what they have done?﴾ [underlining added] (4:88); and

﴿وَأَنزَلَ الَّذِينَ ظَاهَرُوهُمْ مِّنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ﴾

﴿Wa'anzala allathheena thaharûhum min Ahli Al-Kitâbi min sayâseehim waqaṭhafa fee qulûbihimu ar-ru'ba / He brought those People of the Book who supported them down from their strongholds and put panic into their hearts.﴾ [underlining added] (33:26). The underlined words in these verses -- tuṣa'ir, arkasahum and sayâseehim -- should be understood in their contexts. They represent the very makeup of Arabic culture and are very hard nowadays for many Arabs to understand because of the vast differences between modern Arabic culture and the ancient one at the time of the Qur'ân revelation.

In translating the Qur'ân, the translator finds huge difficulties in conveying the complete meaning of culture-bound words like the ones mentioned above. For instance, when translating the Qur'ânic verse that reads:

﴿وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ﴾

﴿Walâ tuṣa'ir khaddaka lin-nâsi﴾ [underlining added] (31:18) tuṣa'ir should be explicated before the translation begins. This word is greatly related to desert culture, where it is understood as a verb from the noun الصَّعْر *aṣ-ṣa'r*, which is a disease that afflicts camels and makes their necks twist. While the camel afflicted with this disease walks with its

chest straight forward, its neck appears twisted to the right or the left in a funny way (Hifny, 1992: 170-176; Academy of the Arabic Language [AAL]: 1972). Here, the Qur'ân describes the haughty as if they were camels afflicted with the disease of الصُّعْرُ *aṣ-ṣa'r*. This image was completely understood by ancient Arabs, to whom the Qur'ân was sent, since they were fully aware of many types of camels, their characteristics and diseases.

Generally, the verse under discussion calls people not to walk in a haughty manner, with some connotations concerning the disease of الصُّعْرُ *aṣ-ṣa'r*. As to the verse translation, Pickthall translates it as «Turn not thy cheek in scorn toward folk» (1981: 540), 'Alî as «And swell not thy cheek (for pride) at men» (1403 A.H.: 563), Arberry as «Turn not thy cheek away from men in scorn» (1983: 263) and Ghâlî as «And do not turn your cheek away haughtily from mankind» (2005: 412). All of these translations convey the exact plain intended meaning of the verse. But none succeeds in portraying the connotation associated with the verse; that is, the image of the camel afflicted with the disease of الصُّعْرُ *aṣ-ṣa'r* that calls for laughing at the haughty. In this case, clarifying this image is of vital importance since it illuminates the shades of the meaning and the rhetorical purpose behind it on one hand and reflects the SL speakers' ways of thinking and culture on the other. As long as it is impossible to produce the precise meaning of the verse and its connotations in the translation -- as is clear in the four translations given above -- the last resort is to explain it in a footnote as follows: *the verb تُصَعِّرُ tuṣa'ir is derived from the noun الصُّعْرُ aṣ-ṣa'r, which is a disease that afflicts a camel and causes its neck to twist, while its chest is straight forward, in a funny way.*

As noted above, culture has a very effective role in translation. Even when the translation is utterly precise linguistically, it can never attain complete intelligibility without responding to the TC. Cultural issues in translation can convey the message or distort it. Therefore, they should be given special attention, especially in translating idioms, proverbs and culture-bound words, and translators should familiarize themselves with both the SC and the TC.

Notes

¹ United Nations Special Commission (UNSCOM) was an inspection authority initiated by the United Nations to make sure of Iraq's compliance with policies concerning Iraqi production and use of weapons of mass destruction after the First Gulf War.

² This asterisk * is used to indicate a translation suggested by the author.

³ Inflections attached to Arabic words refer to the functions of these words in the sentences given as examples.

⁴ Prayer involves *takbeer* (saying *Allâh is Great* at the beginning of prayer), postures, standing, bowing, prostration, sitting and *tasleem* (saying *peace of Allâh be upon you* at the end of prayer).

⁵ Here is a passage from Al-Maqqarîy At-Tilmsânî's *Nafh At-Ṭeeb* in which the word *ûṣûlîy* occurs with this meaning:

"فَقَالَ أَبُو مُوسَى لِلسُّلْطَانِ: هَذَا كَلَامٌ أُصُولِيٌّ مُحَقَّقٌ."

"Abû Mûsâ said to the Sultan, 'This speech is conforming to the rules of jurisprudence and verified.' " (1996, Vol. 3: 20)

⁶ These are the characteristics of Allâh as described in the Qur'ân, Chapter 114 (*Sûrat Al-Ikhlâṣ*)

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ (١) اللَّهُ الصَّمَدُ ۝ (٢) لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ (٣) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝ (٤)﴾

﴿¹ Say, 'He is God the One, ² God the eternal. ³ He begot no one nor was He begotten. ⁴ No one is comparable to Him.'﴾ (114:1-4)

⁷ **God** is defined in the *Merriam-Webster's Collegiate Dictionary and Thesaurus* [MWCDT] as:

1: capitalized : the supreme or ultimate reality: as **a** : the Being perfect in power, wisdom, and goodness who is worshipped as creator and ruler of the universe **b** *Christian Science* : the incorporeal divine Principle ruling over all as eternal Spirit : infinite Mind

2 : a being or object believed to have more than natural attributes and powers and to require human worship; *specifically* : one controlling a particular aspect or part of reality

3 : a person or thing of supreme value

4 : a powerful ruler

⁸ Allâh is "the Muslim name for God" (*OALD*, 1992).

⁹ The Shilluk are a major Nilotic ethnic group of Southern Sudan, living on the west bank of the Nile between Lake No and the latitude 21° N. They speak an eastern Sudanic language of the Chary-Nile branch of the Nilo-Saharan family. ("Shilluk," 1986, Vol. 10: 739).

¹⁰

﴿وَوَعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَتَمَمْتَهَا بِعَشْرِ قَتَمٍ مِمَّا مِيقَتُ رَبِّيهِ أَدْبَعِيَتْ لَيْلَةً وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ أَخْلِفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ۝ (١٢٢) وَلَمَّا جَاءَ مُوسَى لِمِيقَتِنَا وَكَلَّمَهُ رَبُّهُ، قَالَ رَبِّ ارْزُقْنِي الْإِيَّاتِ قَالَ لَنْ تَرِنِي وَلَكِنْ أَنْظِرْ إِلَى الْجَبَلِ فَإِنْ اسْتَقَرَّ مَكَانَهُ، فَسَوْفَ تَرِنِي فَلَمَّا بَجَلَ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَنَكَ بُنْتَ إِلَئِيكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ۝ (١٢٣)﴾

﴿¹⁴² We appointed thirty nights for Moses, then added ten more: the term set by his Lord was completed in forty nights. Moses said to his brother

Aaron, 'Take my place among my people: act rightly and do not follow the way of those who spread corruption.' ¹⁴³ When Moses came for the appointment, and his Lord spoke to him, he said, 'My Lord, show Yourself to me: let me see You!' He said, 'You will never see Me, but look at that mountain: if it remains standing firm, you will see Me,' and when his Lord revealed Himself to the mountain, He made it crumble: Moses fell down unconscious. When he recovered, he said, 'Glory be to You! To You I turn in repentance! I am the first to believe!') (7:142-143)

11

﴿إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ﴾

«God chose Adam, Noah, Abraham's family, and the family of Imran, over all other people,» (3:33)

12

﴿وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿٢٣﴾ إِلَىٰ فِرْعَوْنَ وَهَمَانَ وَكَذَّابٍ ﴿٢٤﴾﴾

«²³ We sent Moses with Our signs and clear authority ²⁴ to Pharaoh, Haman, and Korah and they said, 'Sorcerer! Liar!')» (40:23-24)

13

﴿وَالْبَحْرَ الْمُسْجُورَ﴾

«by the ocean ever filled» (52:6)

14

﴿يَوْمَ يَجْمَعُكُمُ لِلَّهِ الْيَوْمَ الْجَمْعُ ذَلِكَ يَوْمُ التَّغَابُيْ وَمَنْ يُؤْمِن بِاللَّهِ وَعَمِلَ صَالِحًا يَكْفُرْ عَنْهُ سَيِّئَاتِهِ. وَيُدْخِلُهُ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾

15

«When He gathers you for the Day of Gathering, the Day of mutual neglect, He will cancel the sins of those who believed in Him and acted righteously: He will admit them into Gardens graced with flowing streams, there to remain for ever- the supreme triumph.» (64:9)

﴿أَلَمْ يَعْلَمُوا أَنَّهُ مَنِ يُكَادِرُ اللَّهَ وَرَسُولَهُ قَاتِلَهُ لَهُ تَارَ جَهَنَّمَ خَالِدًا فِيهَا ذَلِكَ الْخِزْيُ الْعَظِيمُ﴾

«Do they not know that whoever opposes God and His Messenger will go to the Fire of Hell and stay there? That is the supreme disgrace.» (9:63)

16

﴿وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السُّمُورِ﴾

«the jinn We created before, from the fire of scorching wind.» (15: 27)

17

﴿إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ﴿١﴾ وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ﴿٢﴾ وَقَالَ الْإِنْسَانُ مَا لَهَا ﴿٣﴾ يَوْمَئِذٍ تُخْبِتُ أَخْبَارَهَا ﴿٤﴾ وَإِنَّ رَبَّكَ أَوْحَىٰ لَهَا ﴿٥﴾ يَوْمَئِذٍ يَصُدُّرُ النَّاشُ أَشْوَاقًا لِيُرَوْا أَعْمَالُهُمْ ﴿٦﴾ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾﴾

«And when the earth is shaken with its shaking, and the earth brings forth its weight, and man says, 'What is this?' that day it will hide its news, and indeed, your Lord has revealed to her, that day will be brought forth the souls, to be shown their deeds, then whoever has done the weight of a grain of good will see it, and whoever has done the weight of a grain of evil will see it.»

«¹ When the earth is shaken violently in its [last] quaking, ² when the earth throws out its burdens, ³ when man cries, ‘What is happening to it?’; ⁴ on that Day, it will tell all ⁵ because your Lord will inspire it [to do so]. ⁶ On that Day, people will come forward in separate groups to be shown their deeds: ⁷ whoever has done an atom’s-weight of good will see it, ⁸ but whoever has done an atom’s-weight of evil will see that.» (99:1-8)

18

﴿وَعَايِشُوهُمْ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُمْ فَتَسَوَّيْ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا﴾

«Live with them in accordance with what is fair and kind: if you dislike them, it may well be that you dislike something in which God has put much good.» (4:19)

19

﴿وَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَى فَأَعْرِضُوا إِلَيْهَا فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ﴾

«They ask you [Prophet] about menstruation. Say, ‘Menstruation is a painful condition, so keep away from women during it. Do not approach them until they are cleansed; when they are cleansed, you may approach them as God has ordained.» (2:222)

20

﴿وَالْيَا لَوْلَا دِينُ إِحْسَانًا وَيَذَى الْفُرِيِّ وَالْيَتَامَى وَالْمَسْكِينِ وَالْجَارِ ذَى الْقُرْبَى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنَاحِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا﴾

«Be good to your parents, to relatives, to orphans, to the needy, to neighbours near and far, to travellers in need, and to your slaves. God does not like arrogant, boastful people» (4:36)

21

﴿سْأَلُونَكَ مَاذَا أَحَلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فكلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ﴾

«They ask you, Prophet, what is lawful for them. Say, ‘ All good things are lawful for you.’ [This includes] what you have taught your birds and beasts of prey to catch, teaching them as God has taught you, so eat what they catch for you, but first pronounce God’s name over it.» (5:4)

22

﴿وَأَمْدَدْنَاهُمْ بِكُلِّ كَيْفٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ﴾

«We provide them with any fruit or meat they desire.» (52:22)

23

﴿وَلَا لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةٌ تَشْفِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ﴾

«In livestock, too, you have a lesson- We give you a drink from the contents of their bellies, between waste matter and blood, pure milk, sweet to the drinker.» (16:66)

24

﴿وَعِنَبًا وَقَضْبًا﴾

«and vines, fresh vegetation» (80:28)

25

﴿وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُنْتَبِهٍ﴾

«From the date palm come clusters of low-hanging dates, and there are gardens of vines, olives, and pomegranates, alike yet different.» (6:99)

26

﴿وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثْنَا وَمِئَةً إِلَى خَمْسِينَ﴾

«It is God who has given you a place of rest in your homes and from the skins of animals made you homes that you find light [to handle] when you travel and when you set up camp; furnishings and comfort for a while from their wool, fur, and hair.» (16:80)

27

﴿وَمِنْ الْإِبِلِ اثْنَتَيْنِ وَمِنْ الْبَعَرِ اثْنَيْنِ﴾

«And a pair of camels and a pair of cattle-» (6:144)

28

﴿وَالْحَيْلَ وَالْإِبَالَ وَالْأَحْيَرَ لِيَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ﴾

«horses, mules, and donkeys for you to ride and use for show, and other things you know nothing about.» (16:8)

29

﴿وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا﴾

«it is He who spread out the earth, placed firm mountains and rivers on it» (13:3)

30

﴿طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ﴾

«and its fruits are like devils' heads.» (37:65)

CHAPTER TWO

PRINCIPLES OF TRANSLATING THE QUR'ÂN

2.1. The Peculiarity of the Qur'ân

The view that the Qur'ân is an inimitable book in form and content made many Muslim scholars like Sheikh Muṣṭafa Ṣabry, the Imâm of the 'Uthmânî (Ottoman) Empire in his *The issue of Translating the Qur'ân* and Sheikh Muhammad Az-Zurqânî in his *Manâhil Al-'Irfân fee 'Ulûm Al-Qur'ân* embrace the view that it is untranslatable. Muslims and Arabs were not the only people to adopt this viewpoint. Richard Tames, for example, expresses his point of view concerning translating the Qur'ân, saying, "It is inimitable and untranslatable, an object of veneration and the basis of human understanding of the universe and man's place in it" (1982: 30).

This view made Muslims reluctant to translate the Qur'ân since they believed that translating it could lead to many heretical ideas about its meanings. Nevertheless, when they saw various Qur'ân translations into numerous languages at the hands of a group of orientalists and non-Muslims, they began to reconsider the whole matter. The great Muslim scholar Sheikh Muhammad Muṣṭafa Al-Marâghî, the Grand Imâm of Al-Azhar, was the first scholar to declare, in his *A Study on Translating the Qur'ân and Its Verdicts*, that translating the Qur'ân is not prohibited or impossible, but even compulsory (*wâjib*) to convey its message to non-Arabic-speaking peoples. Afterwards, many scholars, including, 'Abdul-'Azeez Ibn Bâz and Muhammad Ibn Ṣâlih Al-'Uthaymeen, came to adopt the same view. These scholars considered the spread of Islam in many places where Arabic is rarely known or not known at all. They, consequently, saw that translating the Qur'ân and conveying its message to at least eighty percent of the world's Muslims, who know little or nothing about Arabic, is a must so that they can get acquainted with the teachings and verdicts of Islam contained in the Qur'ân.

2.2. Qur'ân Translation in Need of Principles

There are many Qur'ân translations into many languages, especially the widespread ones like English, French, Italian, Urdu, etc. However, these translations mostly relied on individual efforts, were not built on a systematic plan and were mostly affected by the Biblical language, especially the *KJV*. Therefore, they could not achieve the success required in conveying the message of the Qur'ân and its teachings in a style that could make non-Arab Muslims fully understand them.

Here, the aim is not to lay down some rules for a true translation of the Qur'ân since, in translation, "there are no rules, no laws, there cannot be absolute right or wrong" or "perfect solutions" (Weaver, 1998: 117; 119). However, any translation should be based on some principles to guarantee its comprehensibility. In particular, religious translation should be based on clear and meticulous principles since "only as sound principles of religious translation are followed can an accurate translation be made" (True Grace Ministries, 2006). Accordingly, this is a modest attempt of a general framework of a group of principles that could be adopted in translating the Qur'ân. These principles cover three domains: (1) the committee of translating, (2) the techniques involved in conveying the content and (3) the format of the translation.

2.2.1. The Committee of Translating the Qur'ân

Translating the Qur'ân is a huge task that needs many requirements and ceaseless efforts on the part of many specialists. The reasons behind the failure of many Qur'ân translations in conveying the message of Islam and its teachings may be due to the fact that nearly all of them depended on the effort of one translator or two translators at most and the absence of a committee of revisers. Therefore, there should be a specialized committee of translation, including a group of translators along with a group of scholars specialized in Qur'ânic sciences, interpretation, theology, jurisprudence, linguistics and anthropology.

2.2.1.1. Translators

Qur'ân translators should be competent in both the SL (Arabic) and the TL (the language into which the Qur'ân is intended to be translated) in all linguistic and literary aspects: phonology, morphology, syntax, semantics, pragmatics, etymology, style, etc. This competence can give them a great

chance to understand the Qur'ânic text well and express its meanings in the TL in a style that appeals to the TL receptors.

In this concern, it is noteworthy that Arab translators have been the best to render the Qur'ân (Bedeir, 2000: 13; Al-'Ashmâwÿ, 2006: 27-28) since they proved more able to understand the Qur'ânic text more than any other translators. For example, Pickthall's *The Meaning of the Glorious Qur'ân* is one of the best and most precise Qur'ân translations in English. However, Pickthall, being a non-Arab, makes some mistakes because of his inability to differentiate between some Arabic phonemes. This is clear in his translation of المَصِير *al-maṣeer*, which occurs in many verses like (2:285) ¹, (3:162) ² and (5:18) ³, as *journeying*. In fact, this translation reflects Pickthall's inability to differentiate between the Arabic phonemes س *seen* and ص *ṣād* because *journeying* is nearer to المَسِير *al-maseer* than to المَصِير *al-maṣeer*, which can be precisely translated as *destiny*. Therefore, the majority of the translators involved in translating the Qur'ân should be Arabs as their linguistic intuition can make them more able to understand the meanings behind the words of the Qur'ân. The rest of translators should belong to the TL in order to guide the Arab ones concerning the syntactic constructions that conform to their language word order and the style that appeals to their fellow native speakers.

Qur'ân translators should also be familiar with previous Qur'ân translations, if any. This background can be of much benefit for them in the process of translation since it can make them aware of the mistakes the previous translations made. Moreover, if they see that any of those translations has something good, they can use it without repeating the same thing.

Qur'ân translators should have the ability to handle the information that reaches them through the other members of the translation committee, including: linguists, anthropologists along with the other scholars specialized in Qur'ânic sciences, *at-tafseer* (interpretation), *al-'aqeeda* (theology) and *fiqh* (jurisprudence). In fact, the translators represent the last stage through which all the efforts of the whole committee are put into practice. Therefore, they ought to be chosen with great care.

2.2.1.2. Linguists

The member linguists in the committee of translating the Qur'ân should be divided into two groups: a group specialized Arabic linguistics and another in the sciences of the TL. Arabic linguists are to be concerned with the phonological, morphological, syntactic, semantic, pragmatic and stylistic problems in the Qur'ân, especially the controversial ones. They

should, if possible, offer clear-cut solutions concerning these issues so that a precise meaning can be decided upon to be put before the translators. The other group concerned with the sciences of the TL should be composed of native speakers. They can be of much help in the process of translation concerning any linguistic points the translators may find difficult, especially most of them, as suggested above, are Arabs. In addition, they are to revise the translation after it is over in order to decide how far it is grammatical and appeals to the TL receptors. If they refer to any mistake in the translation, the translators should attempt to correct it.

2.2.1.3. Scholars of Theology

Scholars of theology should precisely decide all the theological concepts in the Qur'ân and put them before the translators. After the translation ends, these scholars should be consulted to see whether the true theological concepts are presented in a precise form in the TL. If they decide that the translation does not reflect the precise meaning of any theological term, either by adding to it or subtracting from it, as it is used in Arabic and the Qur'ânic context, the translators, assisted by linguists, should attempt to find new ways of expressions that guarantee the precise conveying of this term in the TL.

2.2.1.4. Scholars of *Qira'ât* (Methods of Reading the Qur'ân)

Some verses in the Qur'ân could be read in many different methods, from one method to seven (Az-Zurqânî, 2001, Vol. 1: 138). According to the method of reading, the meaning varies. For example, in the Qur'ânic verse that reads:

﴿رَوَدَّتْهُ آلِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ. وَعَلَّقَتْ الْأُتُوبَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ﴾

﴿Warâwadat-hu allatee huwa fee baytihâ 'an nafsihi waghallaqati al-abwâba waqâlat **hayta** laka qâla ma'aṭha Allâhi/ The woman in whose house he was living tried to seduce him: she bolted the doors and said, '**Come** to me,' and he replied, 'God forbid!'] [underlining added] (12:23) the word هَيْتَ could be read in seven different methods: هَيْتَ *hayta*, هَيْتِ *hayti*, هَيْتُ *haytu*, هَيْتَ *heeta*, هَيْتُ *heetu*, هَيْتُ *ha'tu* and هَيْتَ *ha'ta* (Al-Qurṭubî, 1990, Vol. 4: 3485-3487). This big number of readings, along with their different meanings, makes the translators perplexed. Here, the scholars of the methods of reading the Qur'ân should offer the solution by explicating the minute differences among the different methods of reading the verse. Moreover, they can choose the most precise method and inform the translators about it. Al-Azhar of Egypt decided that the only method of

reading that should be followed in translating the Qur'ân is that of *Hafş*, the most widely-circulated method of reading in Egypt (Az-Zurqânî, 2001, Vol. 2: 142). However, it is seen here that this may deprive those who do not have the chance to read the Qur'ân in Arabic in its different methods of reading from the enjoyment of these different readings, which are of different meanings. Hence, if a verse has more than one method of reading, it can be explained in a footnote or in an endnote.

2.2.1.5. Scholars of Jurisprudence

The scholars of jurisprudence have a great role in the committee of translating the Qur'ân, especially many Qur'ânic verses include jurisprudence verdicts. So many interpreters have different views regarding the interpretation of these verses and, thus, their meanings are controversial. Besides, many of these interpreters are not specialized in jurisprudence and, therefore, their interpretations are totally imprecise. Therefore, the verses including jurisprudence verdicts should be decided by experienced *fuqahâ'* (jurisprudents) since they are more able than anybody else to decide the meanings of these verses in the light of the present circumstances, and can choose among the different opinions. Jurisprudence verdicts may vary according to the change in place, time, people and circumstances. Thus, anthropologists should explain the circumstances of the people into whose language the Qur'ân is intended to be translated to the jurisprudents so that the latter group can decide the verdicts suitable for these people. Then, these verdicts ought to be offered to the translators, who can gloss them in endnotes.

This matter is of paramount importance to the TL receptors, who usually read or listen to a Qur'ân translation in an attempt to know the verdicts of Islam concerning many affairs they face in their lives. When they read or listen to any Qur'ân translation and understand some of the verdicts included in some verses, they often wonder whether these verdicts can be applied to them. Therefore, informing the potential TL receptors whether that the verdicts included in the endnotes can be applied to their circumstances and that these verdicts are prepared by experienced jurisprudents can give these receptors a guarantee to depend on them and, besides, can facilitate their treatment with these circumstances.

2.2.1.6. Scholars of Qur'ânic Sciences

Scholars of Qur'ânic sciences should have a hand in the process of translating the Qur'ân. Qur'ânic sciences cover the study of *asbâb an-*

nuzûl (the reasons of revelation) ⁴; *an-naskh* ⁵ (abrogation); *al-ayât an-nâsikha* (the abrogating verses) and *al-mansûkha* (abrogated verses); *al-muhkamât* (the agreed upon verses) ⁶ and *al-mutashâbihât* (the verses over which there is no complete agreement) ⁷; and the *Makky* verses (revealed in Mecca) and those *Madany* ones (revealed in Medina) (Denffer, 2004: 1-2).

Knowledge of these Qur'ânic sciences is of much importance in translating the Qur'ân. One of the reasons of the failure of some previous Qur'ân translations may be that they did not pay attention to these Qur'ânic sciences, and, therefore, did not succeed in conveying the precise meaning behind some verses or the verdicts related to them. For example, the Qur'ânic verse that reads:

﴿وَأِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ﴾

﴿Wa'in tubdû mâ fee anfusikum aw tukhfûhu yuhâsibkum bihi Illâhu/ ... whether you reveal or conceal your thoughts, God will call you to account for them.﴾ (2:284) was abrogated by the verse that reads:

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾

﴿Lâ yukallifu Allâhu nafsan illâ wus'aha/ God does not burden any soul with more than it can bear﴾ (2:286). This means that the legal ruling mentioned in the first verse, though remaining in reciting the Qur'ân, was abrogated by the second one: the first verse is abrogated and the latter is abrogating (Az-Zurqânÿ, 2001, Vol. 2: 217). It is noteworthy that this is just one type of abrogation of the three types that occur in the Qur'ân ⁸, and that many places in the Qur'ân are controversial concerning the abrogating and abrogated verses. In translating this verse, Pickthall (1981:106), 'Alî (1403 A.H.: 193), Arberry (1983: 48) and Ghâlî (2005: 49) mention nothing about this case of abrogation. Therefore, if anyone reading or listening to their translations of the first verse (2:284) will think that the legal ruling included in it is still applied.

Therefore, the scholars of Qur'ânic sciences should be involved in the committee of translating the Qur'ân. They should clarify abrogation, the agreed upon verses and those over which there is no complete agreement. Furthermore, they ought to decide the reasons of revelation behind some specific verses, whether these verses are to be applied through all ages and whether they are common to all people. Afterwards, all this should be offered to the translators to gloss it in footnotes or endnotes in order to make the receptors aware of some facts about the Qur'ân so that they are not perplexed when, for instance, reading or listening to two verses like the two ones mentioned above— (2:284) and (2:286).

2.2.1.7. Scholars of Interpretation

Translation in general and translation of religious texts in particular must be based on an accurate interpretation. But the interpretation of religious texts is not the ordinary explanation of the words which many of us may use in their speech every day or that kind of clarification of words or phrases that translators always perform in most of their work with the majority of texts. The interpretation of religious texts is a huge task that can only be done by great experienced scholars endowed with great patience, a vast knowledge of the language of the religious text and the ability to weigh matters. Without this precise interpretation, translating the content of the religious text can never be begun, if an accurate translation is intended.

The scholars specialized in Qur'ân interpretation, therefore, should be part of the committee of translating the Qur'ân. They ought to decide the precise meanings of each verse in the Qur'ân, relying all the time on a meticulous methodology and taking into consideration the shades of meaning (connotations) of some Qur'ânic words or constructions which are sometimes more important than their denotations. In addition, they should spare no effort on precisely differentiating among the words that seem confusing to a non-Arab receptor because of the differences in cultures. Here, they should be assisted by the specialized anthropologists involved in the committee of translating the Qur'ân. In addition, interpretation scholars should decide the commonly agreed upon meaning behind the verses over which there is no complete agreement. If they decide that a word or a construction could be understood in more than one way or has more than one meaning, they should offer the translators some priorities concerning the more precise and agreed-upon meaning.

2.2.1.8. Anthropologists

It is asserted in Chapter One (pp. 37-40) that cultural problems in translation are more serious than the linguistic ones. Misunderstanding cultures often accompanies the weak translations that take no account of the diversity of people and that this diversity is common in all walks of life, great or small. The translators who carry out these weak translations believe that all peoples can understand their translations, though they may be completely different from them in all aspects of life. The Qur'ân is molded according to the ancient Arabic culture of the Arabs to whom it was sent more than one thousand and four hundred years ago. In

translating its meanings to a man living in the 21st century or in an age to come, much attention should be paid to people's diversity and differences. Since Nida (1947: 69) asserts that nothing can solve the cultural problems that arise in translation as a result of the differences between the SC and the TC but anthropological training, a group of anthropologists should be added to the committee of translating the Qur'ân.

These anthropologists should be specialized in the TC and have lived for a long time in a country or more where the TL is spoken as a native language. In this way, there is a chance to have a complete guide describing the TC in all its details, including customs, traditions, ways of thinking, eating, drinking, etc. This guide can be of much benefit for the translators since they can depend on it whenever they come across any cultural problem during the process of translation. If the translators are unable to solve any of these problems or when the guide proves insufficient, the anthropologists should offer another group of suggestions, as far as possible, so that the translators can choose from them the best one that can solve the problem in a way that appeals to the TC. After the translation is over, the anthropologists should revise the translation in terms of the cultural points. If they refer to any point that may be ambiguous in the TC or may mislead receptors, the translators ought to come back to the suggestions to use another one until they reach the best solution, according to the anthropologists' point of view, in conveying the content of the Qur'ânic concept and appealing to the TC mode.

2.2.2. The Techniques Involved in Conveying the Message of the Qur'ân

As mentioned before, the aim behind translating the Qur'ân is to convey its message either to non-Arab Muslims or to non-Muslims lacking the ability to get familiar with the original Arabic text of the Qur'ân. In order for this message to be conveyed in a precise interesting way, the following principles should be adopted. These modest principles attempt to cover six domains: lexical, syntactic, semantic, stylistic, cultural and scientific.

2.2.2.1. The Lexical Domain

2.2.2.1.1. Proper Names

Proper names in the Qur'ân often make a problem in translation since they have deep connotations, especially some of them are Aramaic or

Hebrew. For instance, إِسْمَاعِيل *Ismâ'eel*, إِسْرَءِيل *Isrâ'eel* and زَكَرِيَّا *Zakarÿya* are all Hebrew names (Ghâlî, 2003:15-16; Al-Hâmidÿ, 1423 A.H.: 1658) repeated in the Qur'ân more than once. Therefore, the meanings of these non-Arabic names, if any, should be explained by the scholars of interpretation to the translators.

In the process of translation, all proper names should be translated in the text if they have standard translations. Then, they can be transliterated in a way corresponding to Arabic phonology and a consistent system like that one adopted here (shown in the List of Transliterating Classical Arabic Sounds on p. xii) and given in a footnote. If there is a rhetorical aim behind a name, it should also be explained in the footnote. In translating زَكَرِيَّا *Zakarÿya*, for example, it should be translated as *Zachariya* in the text and as *Zakarÿya* in a footnote, where the meaning of the noun could be explained as: زَكَرِيَّا *Zakarÿya* is originally a Hebrew name meaning the man who always remembers Allâh (Al-Hâmidÿ, 1423 A.H.: 1658). In this way, the relationship between زَكَرِيَّا *Zakarÿya* and ذَكَرُ اللّٰهِ *thizru Allâhi* (the remembrance of Allâh) is clear to the TL receptors.

2.2.2.1.2. Words Deeply Rooted in the Islamic Creed

The Qur'ân has many words that are deeply rooted in the Islamic creed based upon the principles of *At-Tawheed* (Monotheism). These words include, for instance: رَسُول *Rasûl/ Messenger*, إِلَه *ilâh/ deity*, رَب *Rabb/ Lord*, اللّٰهُ *Allâh/ Allah* etc. Though these words may be similar to other words in other religious books, especially the Bible, there are so many differences among the concepts of the Qur'ânic words and those from other books that, in the final analysis, it is discovered that similarity among them is nearly not found altogether. Consequently, it is the responsibility of Qur'ân translators to keep away from the Biblical language and style since many converts to Islam have been complaining about the Biblical language and style used in the Qur'ân translations they have been reading (Al-Ghazâlÿ, 1983: 13).

For instance, 'Abdullâh Yûsuf 'Alî's translation *The Holy Qur'ân: Translation and Commentary* is one of the most famous translations of the Qur'ân. It was declared the official translation of the Kingdom of Saudi Arabia, the cradle of Islam, for a long time and has been a reference to other translations in other languages. However, in translating the word رَسُول *Rasûl* in the Qur'ânic verse that reads:

﴿وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ﴾

﴿Walaqad fatannâ qablahum Qawma Fir'awna wajâ'ahum Rasûlun Kareemun/ We tested the people of Pharaoh before them: a noble

messenger was sent to them» (44:17), ‘Alî renders it as «How shall the message be (effectual) for them seeing that an *Apostle* explaining things clearly has (already) come to them» (1403 A.H.: 1346) [italics and underling added]. It is clear here that ‘Alî, who was deeply read in Western culture and the Bible, was affected by the Biblical language in his translation. The meaning of رسول *Rasûl* in the Qur’ânic verse cited above is someone unto whom a Divine revelation was sent down through Angel Gabriel (Jibreel). It also refers to the coming of Prophet Moses to Pharaoh and his people. This meaning can be easily and precisely translated as *Messenger*. Since *Apostle* refers to "one of the 12 DISCIPLES (men chosen by Jesus Christ to help him spread Christianity around the world)" (*Macmillan English Dictionary [MED]:2002*), it is illogical to perceive that Prophet Moses was a disciple sent by Jesus Christ. So, if a translation of the Qur’ân is intended to be effective and appealing to the TL receptors, it should have a unique position and be void of all other religions’ traces, especially as regards the words that are profoundly rooted in the Islamic creed.

2.2.2.1.3. The Rules of Punctuation

The modern rules of punctuation should be adopted throughout the translation of the Qur’ân as they are greatly helpful in clarifying the meaning. It seems that the majority of all the translators of the previous Qur’ân translations agreed to regard the end of the Qur’ânic verse as it is in the calligraphy of the *Mushaf* as a full stop. In fact, nearly all the verses of the Qur’ân are so, but there are some verses whose meanings are not complete except when the verses that follow them are read. This means putting a full stop at the end of these verses makes them complete sentences, while, in reality, they are not so. For instance, the meaning of the Qur’ânic verse that reads:

﴿وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا﴾

«Walâ taqûlanna lishay’in innee fâ’ilun thâlika ghadan» (18:23) cannot be understood except by reading the next verse:

﴿إِلَّا أَن يَشَاءَ اللَّهُ﴾

«Illâ an yashâ’a Allâhu» (18:24). In translating the first verse, Ghâlî renders it as «And definitely do not say, regarding anything, "Surely I am performing that tomorrow,"» (2005: 296). Then, in translating the next verse, he renders it as «Except (if you add) If ’Allâh (so) decides.» (2005: 296). The mistake here is beginning the latter verse (18:24) with a capital letter. Arberry, as a matter of fact, is more accurate here since he renders

the two verses as «And do not say, regarding anything, 'I am going to do that tomorrow,' but only, 'If God will'» (1983: 186). He ends the first verse, which is incomplete, with a comma and begins the next one, which completes the meaning, with a small letter. Accordingly, this model should be adopted in translating the verses whose meanings are not complete except when the next ones are read.

In particular, quotation marks should be added according to the modern rules of the TL. For instance, in translating the Qur'ânic verse:

﴿قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ﴾

«Qâla Rabbu as-samâwâti wal-arḍi wamâ baynahumâ in kuntum mûqineena» (26:24) into English, it should be rendered as «(Moses) said, "(He is) The Lord of the heavens and the earth and (all) that is between them, if you are of certain faith."» *, not as rendered by Pickthall as «(Moses) said: Lord of the heavens and the earth and all that is between them, if ye had but sure belief.» (1981: 480). Though precise in meaning, Pickthall's translation is not in accordance with modern English whose rules dictate that a speech be put between inverted commas, not preceded by a colon and left open.

2.2.2.2. The Syntactic Domain

2.2.2.2.1. Too Long Sentences

Sometimes, some Qur'ânic verses are too long. According to the word order and style of Arabic, this is normal, and Arabs find no difficulty in understanding and coping with this style. But to a non-Arab receptor, this may be very difficult to follow, especially the preferred style in many widely-spread languages like English and French tends toward short sentences since long sentences are harder to be grasped than "a discourse that is shorter" (Tende, 1992: 122). Therefore, long Qur'ânic sentences should be divided into short ones in the TL if such long sentences are not accepted or felt as unnatural ones in it. This can give the receptors a chance to easily follow and grasp the translation. In addition, this translation depending on short sentences can give those who use it in calling (*da'wa*) more easiness in their work. A translation relying on too long sentences is very awkward in this field, may not achieve any success and may make people reluctant to listen to it.

2.2.2.2.2. Tenses in the Qur'ân

Tenses are used in a peculiar way in the Qur'ân. The past tense, for instance, can be used to express past, present or futuristic actions. Hence, in dealing with any tense used in the Qur'ân, the translators should not be busy with the tense itself. Rather, they should concentrate on the semantic function expressed by it and attempt to find the TL linguistic tool that can express the same function. For instance, the semantic function expressed by the past tense used in the Qur'ânic verse that reads:

﴿إِذَا رُجَّتِ الْأَرْضُ رَجًا﴾

﴿Ithâ rujjati al-ardu rajjan/ When the earth is shaken violently﴾ (56:4) is to foresee something that will happen in the Day of Judgment; that is, a futuristic action. The linguistic tool that can express this semantic function in English is the simple future tense. However, since the verse under consideration is in the form of a conditional sentence, the best tense in English to express it is the present simple tense, not the simple future. This is the reason behind Pickthall's success in his translation of this verse as ﴿When the earth is shaken with a shock﴾ (1981: 712) and the failure of 'Alî's translation as ﴿When the earth shall be shaken to its depths﴾ (1403 A.H.: 1484) since a time clause cannot include a future verb form (Thomson & Martinet, 1997: 301).

2.2.2.3. The Semantic Domain

2.2.2.3.1. Synonymous Words in the Qur'ân

According to the Translation Section of Bible Agencies, any religious translation should accurately reflect "the precise and true meanings, without loss, change, distortion or embellishment" (1999). Therefore, all the members of the committee of translating the Qur'ân should cooperate in deciding its meanings in a precise way. In deciding the precise meaning of any Qur'ânic verse, the context must be considered. This is due to the fact that the Qur'ânic context, especially in its minute socio-cultural details, is of paramount importance in deciding the exact meaning and often more important than the mere reliance on the linguistic differences between words (Al-'Ilwanÿ, 1427 A.H.: 33).

It is noticeable that all the previous English translations of the Qur'ân did not show the minute differences among many Qur'ânic words, and, so, it has appeared to many of their receptors that these words are synonymous (Ghâlfî, personal communication, October 14th, 2005). Many studies showed that complete synonymy in any language, especially the

language of the Qur'ân, can never be there (*Hijâzÿ*, 1999: 137). It is true that the seemingly synonymous words in the Qur'ân are close to one another in meaning, but they are not identical. There are always differences among them, though they may be tiny. Therefore, any precise translation of the Qur'ân should adopt a methodology of differentiating among these seemingly synonymous words. For example, as a result of many previous Qur'ân translations into English, a large number of receptors thought that there is no difference between the Qur'ânic words شك *shakk* and ريب *rayb*, and between خوف *khawf* and خشية *khashya*. These translations did not show the minute differences that make it necessary to have two different words, not just one.

For example, in translating the Qur'ânic verse:

﴿ذَٰلِكَ الْكِتَٰبُ لَا رَيْبَ فِيْهِ هُدًى لِّلْمُتَّقِيْنَ﴾

﴿Thâlika Al-Kitâbu lâ rayba feehi hudan lil-muttaqeeena﴾ (2:2), 'Alî translates it as «This is the Book; in it is guidance sure, without doubt, to those who fear God» (1403 A.H.: 17) and Pickthall renders it as «This is the Scripture whereof there is no doubt, a guidance unto those who ward off (evil)» (1981: 2). Here, 'Alî and Pickthall agree in translating رَيْب *rayb* as *doubt*. In translating the verse:

﴿قُلْ يَٰٓأَيُّهَا النَّاسُ إِن كُنتُمْ فِي شَكٍّ مِّن دِينِي فَلَا أَعْبُدُ ٱلَّذِينَ تَعْبُدُونَ مِن دُونِ ٱللَّهِ﴾

﴿Qul yâ ayyuhâ an-nâsu in kuntum fee shakkin min deeni falâ a'budu allatheeena ta'budûna min dûni Illâhi﴾ (10:104), 'Alî translates it as «Say: 'O ye men! If ye are in doubt as to my religion, (behold!) I worship not what ye worship, other than God!» (1403 A.H.: 511); and Pickthall renders it as «Say (O Muhammad): O mankind! If ye are in doubt of my religion, then (know that) I worship not those whom ye worship instead of Allah» (1981: 281). The translations of both 'Alî and Pickthall, though first-rate, do not reflect any of the minute differences between رَيْب *rayb* and شك *shakk*. Therefore, any English-speaking receptor may think that they are synonymous, as the translations reveal. However, in the verse that reads:

﴿إِنَّهُمْ كَانُوا فِي شَكٍّ مُّرِيبٍ﴾

﴿Innahum kânû fee shakkin mureebin﴾ (34:54), where the word شك *shakk* is described by the adjective مُرِيب *mureeb*, the differences are so clear between the two words. Thus, 'Alî translates the verse as «...they were indeed in suspicious (disquieting) doubt» (1403 A.H.: 1150) and Pickthall as «Lo! they were in hopeless doubt» (1981: 569). As a matter of fact, الرِّيب *ar-rayb* and الشَّكَّ *ash-shakk* are similar in expressing the feeling of uncertainty and being unsure. But الرِّيب *ar-rayb* has more connotations of anxiety, confusion (Az-Zamakhsharÿ, n.d., Vol. 3: 297), deception (Al-

‘Ilwanÿ, 1427 A.H.: 30), and accusation (Al-Fayrûz’abâdÿ, 1406 A.H.). Accordingly, الريب *ar-rayb* is nearer in meaning to the English *suspicion* more than to *doubt*. Therefore, it is better to translate الشك *ash-shakk* as *doubt* and الريب *ar-rayb* as *suspicion*, and this is what Ghâlf does throughout his translation.

Arabic has a very large number of vocabularies. Therefore, in translating the Qur’ân, adopting the methodology of differentiating among the seemingly synonymous words suggested above, it may be found out that the TL has no ready equivalents to each Qur’ânic word. In this case, classifiers and descriptive words can be employed to show the differences among words.

In translating the Qur’ânic words الخوف *al-khawf* and الخشية *al-khashya*, many translators do not show the differences between them, as if they were completely synonymous. For example, in translating the verse:

﴿بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

«Balâ man aslama wajhahu lilLâhi wahuwa muhsinin falahu ajruhu ‘inda Rabbihi walâ khawfun ‘alayhim walâ hum yahzanûna» (2:112), Arberry translates it as «Nay, but whosoever surrendereth his purpose to God while doing good, his reward is with his Lord; and there shall no fear come upon them neither shall they grieve» (1983: 32). Moreover, in translating the verse:

﴿وَلَإِنَّ مِنْهَا لَمَّا يَحِيطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ﴾

«Wa innâ minhâ lamâ yahbiṭu min khashyati Illâhi wamâ Allâhu bighâfilin ‘ammâ ta‘malûna» (2:74), he translates it as «And indeed there are rocks which fall down for the fear of God. God is not unaware of what ye do» (1983: 29). Here, Arberry translates both الخوف *al-khawf* and الخشية *al-khashya* as «fear», without differentiating between them. However, in translating the verse:

﴿وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ﴾

«Wallaṭheena yaşilûna mâ amara Allâhu bihi an yûşala wayakhshawna Rabbahum wayakhâfûna sū’a al-hisâbi» (13:21), he renders it as «who join what God has commanded shall be joined, and fear their Lord, and dread the evil reckoning» (1983: 161). Here, he feels that there is a difference between الخوف *al-khawf* and الخشية *al-khashya* and, therefore, translates them differently. In Arabic, الخوف *al-khawf* and الخشية *al-khashya* are similar as they both express the idea of being afraid of something or somebody. Nevertheless, الخشية *al-khashya* implies more connotations of expressing an extreme fear of Allâh and a feeling of glorification and veneration for Him (Al-‘Ilwanÿ, 1427 A.H.: 22). As long as the two

Qur'ânic words are different in their connotations, they should be translated employing different words as in the case of *fear* and *dread* used by Arberry in translating يَخْشَوْنَ *yakhshawna* and يَخْأَفُونَ *yakhâfûna* respectively.

If the TL does not have equivalent words for the Qur'ânic ones, descriptive words and classifiers should be used to show these differences. If there is no word in English, for instance, that could be equivalent to الخشية *al-khashya*, it can be, according to its connotations mentioned above, described as *big fear*, thus leading to differentiating between it and الخوف *al-khawf*. It is worth mentioning here that, to the best knowledge of the author, the only Qur'ân translation that follows the methodology of differentiating among the synonymous words is that of Ghâîf. In addition, his dictionary *Synonyms in the Ever Glorious Qur'ân: Arabic-English* can be of much help for the committee of translating the Qur'ân to differentiate among all the Qur'ânic words that may appear synonymous.

2.2.2.3.2. Polysemic Words in the Qur'ân

It should not be thought, however, that to adopt the methodology of differentiating among the seemingly synonymous words, Qur'ân translators ought to assign a given TL word for each Qur'ânic one. This is due to the fact that many Qur'ânic words are polysemic; that is, they have a range of various meanings. As displayed in Chapter One (pp. 26-27), these various meanings are a result of the abstract contexts in which they are used, thus giving them abstract senses in addition to their original (literal) ones. For instance, the word الصلاة *aş-şalâh* and its derivatives occur many times in the Qur'ân. In some verses, it means the performing of prayers five times a day at the specified times such as found in the verse:

﴿الَّذِينَ يُؤْتُونَ بِالْغَيْبِ وَيُؤْمِنُونَ بِالصَّلَاةِ وَهُمْ رَبُّهُمْ يُؤْتُونَ﴾

﴿Allaṭheena yu'minûna bil-ghaybi wayuqeenûna aş-şalâta wamimmâ razaqnâhum yunfiqûna/ who believe in the unseen, keep up the prayer, and give out of what We have provided for them﴾ (2:3). This meaning of الصلاة *aş-şalâh* can be translated as *prayer*. In other verses, الصلاة *aş-şalâh* means invoking a power for help in a difficult situation (As-Suyûtî & Al-Mahallî, 2000: 203) as in the verse:

﴿وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

﴿Waşalli 'alayhim inna şalâtaka sakanun lahum waAllâhu Samee'un 'Aleemun/ ... and pray for them— your prayer will be a comfort to them. God is all hearing, all knowing.﴾ (9:103). Thus, this concept of الصلاة *aş-*

ṣalâh can be translated as *invocation*. In addition, الصلاة *aṣ-ṣalâh*, according to Al-Qurṭubî (1990, Vol. 8: 5500), can mean asking for forgiveness as in the verse:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

﴿Yâ ayyuhâ allaṭheena âmanû ṣallû ‘alayhi wasallimû tasleeman/ so, you who believe, bless him too and give him greetings of peace.﴾ (33:56). In this case, it can be translated as *asking for forgiveness*. These examples may be a call to the translators of the Qur’ân to pay much attention to polysemic words, while keeping in harmony with the methodology of differentiating among the synonymous ones.

Trying to adopt the methodology of strict differentiating among the synonymous words in translating the Qur’ân, while being aware of the fact that many languages do not have as many vocabularies as Arabic does and, thus, lack ready equivalents to each Qur’ânic word, means that the translators are expected to employ the TL resources as much as possible. Consequently, they are also expected to rely on words that may appear strange and unfamiliar, even for the TL receptors. If any word used in the translation is felt to be uncommon, as the member linguists decide, a definition of this word should be provided in a footnote. All required definitions can be quoted from any recognized dictionary.

2.2.2.4. The Stylistic Domain

2.2.2.4.1. Qur’ânic Style

2.2.2.4.1.1. Various Style

The Qur’ân is a multi-stylistic book. It relies on various styles in conveying its message: narrative, exhortative, legalistic, didactic, argumentative, literary, persuasive, etc. Thus, in translating the Qur’ân, this variation should also be reflected in the TL, as far as possible. Arabic is a language of a very long literary tradition, which is reflected in every Qur’ânic verse. Therefore, the languages of long literary tradition will have a better chance to receive the Qur’ân, with its various styles and literary devices, including similes, parables, dramatic dialogs, metaphors, oaths and motif words (Mir: 2006). Nevertheless, this does not mean that the meanings of the Qur’ân cannot be conveyed into the languages of short literary tradition since "anything that can be said in one language can be said in another" (Nida & Taber, 1969: 4).

2.2.2.4.1.2. Form & Content

While trying to preserve the Qur'ânic style in translating the Qur'ân, the translators may find some difficulties in compromising between the style (form) and meaning (content). They may find out that attempting to preserve the Qur'ânic style may make the Qur'ânic meaning misunderstood in the TL. It should be noted that

the constant attempt to blindly and literally imitate the Qur'ânic style is not always the best solution to produce an effective translation since this imitation may lead to ambiguity and confusion in the TL receptors' minds if their language resources are not in harmony with this style. (Marzûq, 1999: 354)

To sum up this issue, the Qur'ânic style should be followed in all its minute details if the TL permits it. If the TL can replace the Qur'ânic style with an equivalent style that has the same semantic and pragmatic functions in the SL (Arabic), this will be better to be achieved. However, if the Qur'ânic style is expected to be unintelligible or unacceptable to the TL receptors, it should be avoided and a natural easy TL style should be adopted instead.

2.2.2.4.1.3. The Need for a Natural Style in Qur'ân Translation

Since most previous Qur'ân translations followed difficult styles, they were not successful in conveying its message and did not appeal to most TL receptors, who were not affected by the TL message in the same way the original receptors were by the SL message. Consequently, the similar response of the translation that should be achieved for the TL receptors (Nida, 2000: 134) was absent. Therefore, the same mistake should not be repeated by adopting a difficult style.

Some people read the Qur'ân themselves, but the majority listen to it recited or read. In the case of a Qur'ân translation, the matter is not different since many people listen to the translation rather than read it themselves during Friday sermons, lectures or on radio and TV programs. As long as not all that is suitable to be read is appropriate to be listened to, any Qur'ân translation should employ a straight style so as to be easy to be grasped by readers and listeners as well. One of the mistakes made in nearly all previous Qur'ân translations is that they depended on a difficult and sometimes ambiguous style. Consequently, these translations have not been successful in the field of calling (*da'wa*), which mainly depends on reciting the translation during sermons and lectures.

2.2.2.4.1.4. Formal Style in Qur'ân Translation

Translating the Qur'ân should be done according to a formal style, which does not contradict the easiness and naturalness required to be achieved in the translation. Rather, this formal style should be away from adopting difficult syntactic constructions and relying on archaic words like *thee*, *thou*, *ye*, and *workth* in English, for example. Moreover, it has to avoid elaborate literary devices that are greatly unlikely to be grasped by the average TL receptor and vulgar words unsuitable for any sacred text. The natural formal style is a guarantee that the TL receptor will have a chance to fully understand the message of the Qur'ân with the dignity required to accompany a sacred text translation. In reality, "the principal objective in style should be toward dignity and simplicity. The combination of the two is the highest" (Nida, 1947: 17), and any Qur'ân translation should aspire to this highest level of simplicity and dignity.

2.2.2.4.2. Rhetorical Devices

Though not a purely literary book, the Qur'ân employs many rhetorical devices like dramatic dialog, ellipsis, redundancy, extraposition, etc. If a faithful translation of the Qur'ân is intended, these rhetorical devices should be preserved as far as the TL resources permit.

2.2.2.4.2.1. Dramatic Dialog

One of the Qur'ân's stylistic features that has not received its due study so far is the use of dramatic dialog (Mir: 2006), which is clear in the dialog between Allâh and Satan (38:75-85) ⁹, the dialog between Prophet Moses and Pharaoh and that one between Pharaoh and his subjects and sorcerers (26:16-52) ¹⁰. The dramatic dialog in the Qur'ân is often represented by the Arabic verb قال *qâla* (to say) and its derivatives that occur one thousand, seven hundred and twenty-two times in all its sûrâs (Al-Idreesy: 2006). Sometimes, the verb قال *qâla* or any of its derivatives is repeated with different speakers in the same sûrâ and, thus, the receptor may be confused concerning who is speaking. For example, the verses from 23 up to 31 of Sûrâ 26 read:

﴿ قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴾ (٢٣) قَالَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِن كُنْتُمْ مُوقِنِينَ ﴿٢٤﴾ قَالَ لَيْسَ حَوْلَهُ آلَا
تَسْمَعُونَ ﴿٢٥﴾ قَالَ رَبِّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴿٢٦﴾ قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿٢٧﴾ قَالَ رَبِّ الْمَشْرِقِ

وَالْمَغْرِبَ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٢٨﴾ قَالَ لَيْنَ أَخَذْتَ إِلَٰهًا غَيْرَ لَجَعَلْنٰكَ مِنَ الْمَسْجُورِينَ ﴿٢٩﴾ قَالَ أُولُو حِشْيَتِكَ
يَسْتَوُونَ مُبِينٌ ﴿٣٠﴾ قَالَ فَأْتِ بِهِ إِنْ كُنْتَ مِنَ الصّٰدِقِينَ ﴿٣١﴾ ﴿

﴿Qâla Fir'awnu wamâ Rabbu al-'âlameena (23) Qâla Rabbu as-samâwâti wal-ardi wamâ baynahumâ in kuntum mûqineena (24) Qâla liman hawlahu alâ tastami'ûna (25) Qâla Rabbukum wa Rabbu âbâ'ikumu al-awwaleena (26) Qâla inna rasûlakumu allathî ursila ilaykum lamajnûnun (27) Qâla Rabbu al-mashriqi wal-maghribi wamâ baynahumâ in kuntum ta'qilûna (28) Qâla la'in ittakhathâ ilâhan ghayree la'aj'alannaka mina al-masjûneena (29) Qâla awalaw ji'tuka bishay'in mubeenin (30) Qâla fa'ti bihi in kunta mina aş-şâdiqeena (31) / ²³ Pharaoh asked, 'What is this "Lord of the Worlds"?' ²⁴ Moses replied, 'He is the Lord of the heavens and earth and everything between them. If you would only have faith!' ²⁵ Pharaoh said to those present, 'Do you hear what he says?' ²⁶ Moses said, 'He is your Lord and the Lord of your forefathers.' ²⁷ Pharaoh said, 'This messenger who has been sent to you is truly possessed.' ²⁸ Moses continued, 'Lord of the East and West and everything between them. If you would only use your reason!' ²⁹ But Pharaoh said [to him], 'If you take any god other than me, I will throw you into prison,' ³⁰ and Moses asked, 'Even if I show you something convincing?' ³¹ 'Show it then,' said Pharaoh, 'if you are telling the truth. » (26:23-31).

These nine verses contain nine verbs of قال *qâla*, and only one of them is attached to its speaker (Pharaoh). Unless the receptors are attentive, and this is one of the requirements on the part of Muslims to do when reading or listening to the Qur'ân, they may get lost. But if the receptors are non-Muslims, they may not pay the attention due to the verses. Therefore, in translating the Qur'ân, these verses containing the verb قال *qâla* or any of its derivatives should be clarified by referring to the speaker in parentheses.

2.2.2.4.2.2. Ellipsis

In elliptical verses, the deleted words should be provided between brackets in order that the TL receptors can fully and quickly understand the message of the Qur'ân, especially many widely-spread languages all over the world do not employ ellipsis as much as Arabic does. To achieve clarity and avoid misunderstanding in translation, "it is often necessary to make explicit in the receptor language [TL] what is only implicit in the source language [SL]" (Nida, 1959: 24).

2.2.2.4.2.3. Redundancy

Redundant sentences in the Qur'ân have a very deep significance that should be adopted in the translation. If there is a probability that the TL receptors will feel that the Qur'ân is repetitive, a footnote or an endnote should be provided to explain the rhetorical purpose behind the use of the redundancy. It is noteworthy here that redundancy does not emphasize the meaning in all languages. In some languages like Hiligaynon and many other languages of the Philippines, redundancy makes the meaning weak (Nida, 1959: 12). In these languages, the redundancy found in some Qur'ânic verses should be left.

2.2.2.4.2.4. Extraposition

Extrapositive sentences in the Qur'ân are of profound significance. So, they should be preserved in translation as far as possible. If employing extraposition in the TL causes misunderstanding or confuses the receptors, the TL normal word order should be used without change.

2.2.2.5. The Cultural Domain

As shown in Chapter One (pp. 39-40), the Qur'ân reflects an elaborate culture. Thus, conveying its message requires many efforts on the part of the member anthropologists on the committee of translating the Qur'ân. Every verse should be studied according to a methodology that takes into consideration the differences in people's ways of understanding and cultures. If it is discovered that a verse contains a cultural element or a culture-bound word whose meaning cannot be precisely translated according to its linguistic meaning alone, the original cultural setting should be precisely decided by the member anthropologists. Then, an equivalent cultural setting in the TL should be proposed according to a systematic anthropological study of the culture where the TL is spoken.

Paying much attention to the TC is of paramount importance. This is why the International Bible Society, from the beginning of the 1950s so far, has focused on compiling all the information concerning the cultures of the TLs in which the Bible has been translated. Therefore, numerous missionaries have been sent to many peoples all over the globe in order to investigate their cultures in detail. Then, all this collected information was put before the translators of the Bible to depend on in solving any cultural problem facing them during the process of translation. Just one look at Nida's *Customs and Cultures: Anthropology for Christian Missions* (1954)

can reveal the great efforts done by the missionaries toward facilitating any cultural problem in translating the Bible. In a similar way, the Qur'ân is in need of such great efforts to be well translated in any language.

2.2.2.6. The Scientific Domain

The Qur'ân, as Muslims believe, is a book of guidance to all humanity and through all different ages. Its message is not only for the people to whom it was sent or the age in which it was revealed. Therefore, with the passage of time, new Qur'ânic meanings are discovered to cope with the development of time. One of the issues around which there have been hectic discussions is the scientific inimitability of the Qur'ân.

Two different opinions concerning the scientific inimitability of the Qur'ân have been there. Some see that there are many dangers in trying to interpret or translate the Qur'ân according to any scientific theory since theories are unstable and the attempt to relate the Qur'ân to them makes it unfixed (Abû-'Azab, 1423 A.H.). On the other hand, others see that depending on scientific fixed theories in interpreting the Qur'ân is a must to understand it in a way matching the modern age with all its scientific manifestations. They believe that seeing that the Qur'ân, which was revealed more than one thousand and four hundred years ago, mention many meticulous scientific facts regarding the creation, astronomy, the earth, the animal kingdom, human reproduction, etc. can have very effective results: Muslims' belief in their religion can be made stronger, and non-Muslims may believe that the source of the Qur'ân is divine, not human, and, therefore, embrace Islam (Ghâlî, personal communication, March 27th, 2004).

Previous translations of the Qur'ân did not pay attention to its scientific inimitability, though about one sixth of its whole verses deal with scientific issues (An-Najjâr, 2001). This is due to the fact that nearly all of these translations depended on old interpretations that made many scientific mistakes as a result of the lack of accurate scientific knowledge and relying only on the linguistic meaning (Bucaille, 2006: 86). Nowadays, many specialized scientists, agencies and journals are concerned with the scientific inimitability of the Qur'ân. Therefore, the committee of translating the Qur'ân should contact these scientists and agencies and be familiar with the papers published in these journals. Nevertheless, the committee should depend only on the papers that validate scientific facts, not those that display unstable theories. Concerning the issues on which there is no complete agreement among

scientists, they should be translated according to what the majority of interpreters agree upon.

2.2.3. Principles of Format

The production form of any translation of the Qur'ân is of chief importance since it has a great effect on the TL receptors. Here, it must be admitted that the production of some existing Qur'ân translations is good and effective. Nevertheless, because of the constant development in publication, either written or electronic, some principles should be considered.

2.2.3.1. The Title of the Translation

The title of the translation should reflect the fact that it is a translation of the Qur'ân or that it is the Qur'ân with a translation on the margin. In fact, many Qur'ân translators were aware of this fact. For instance, Pickthall's *The Meaning of the Glorious Qur'ân*, Arberry's *The Koran Interpreted*, Muhammad Asad's *The Message of the Qur'ân*, and Ghâlî's *Towards Understanding the Ever-Glorious Qur'ân* reflect the Islamic orthodox viewpoint that the Qur'ân cannot be translated in form and content. The title of a translation depends on the TC because a title may be understandable in a given culture and completely ambiguous in another. For this reason, Ghâlî always insists on describing the Qur'ân as the *Glorious Qur'ân* instead of the famous phrase the *Holy Qur'ân*, justifying this view by saying,

Holy is always in collocation with the Bible. So, another adjective, like *Glorious* or *Noble*, should be used with the Qur'ân when it is translated into European languages, whose most speakers are Christian or of a Christian background. (Personal communication, March 27th, 2004)

Accordingly, it is suggested here that the anthropologists propose more than one title suitable for the culture of the TL into which the Qur'ân is intended to be translated. Then, the translators can choose the most linguistically appropriate title so that it is linguistically clear, as it is culturally expressive.

2.2.3.2. Introduction(s) to Each Sûrâ

Some of those who like to read the Qur'ân themselves like to know something about each sûrâ such as the period in which it was revealed, the

reasons behind revealing it, the main themes it discusses, etc. All this can be provided in a short introduction before the sûrâ. This procedure can be easily applied to short sûrâs. But in the case of too long sûrâs such as Sûrâ Two (*Al-Baqara*), the introduction is expected to be too long. Therefore, it is better to divide such long sûrâs according to a thematic unity, and a short introduction can be given for each section.

2.2.3.3. Incorporating the Qur'ânic Text with the Translation

Previous Qur'ân translations, especially those conducted by non-Muslims like George Sale and Arberry, did not pay attention to incorporating the Qur'ânic text along with the translation. They may have been affected by the tradition followed in Bible translations of not incorporating the original along with the translation. Only lately have most of the translations, especially those conducted by Muslims, incorporated the Qur'ânic text with the translation. Concerning this issue, there are two different opinions.

Some see that there is no need to incorporate the Qur'ânic text along with the translation as long as it is stated on the cover that it is a translation and not the original. The reasons that underlie this opinion are many. First of all, the translation that contains the Qur'ânic text may reach some non-Muslims, some of whom may badly use the Qur'ân accompanying the translation by tearing it up or any other way. Besides, the original Qur'ân, if incorporated along with the translation, would make it big and heavy to be carried outside home (Alluḥaydân, 2003: 49-50). On the other hand, some see that incorporating the Qur'ânic text along with the translation is greatly essential to the very concept of conveying the message of the Qur'ân. They believe that this can satisfy the desire of those who like to read the original or learn Arabic, and can be a guarantee that nobody, with the passage of time, will forget the original Qur'ânic text or think that the translation is a Qur'ân (Az-Zurqânî, 2001, Vol. 2: 125) like what happened with the translations of religious Scriptures that "ended up with different variations and different interpretations that led to versions and schisms" (Ghâî, 2005: ix).

Accordingly, incorporating the Qur'ân with its translation can give a chance to those who desire to read the original Qur'ân in Arabic to do so. As for non-Muslims, the Qur'ânic text will not cause a problem for them as they can leave it and read the translation. The most important aspect concerning incorporating the Qur'ânic text with the translation is that the Qur'ân remains different from all the other books of Scripture whose translations have been published without the originals and, therefore,

people thought that the translations are the Scriptures, not translations of the meanings contained in these Scriptures.

Concerning the viewpoint that incorporating the Qur'ânic text along with its translation may render it bulky and heavy, there are some considerations. If the translation, along with the Qur'ânic text accompanying it, is electronically published in the form of a CD, an electronic book or online, then there is no problem of size or weight. If it is traditionally published in print, the paper used could be very light such as that used in many editions of Bible translations. If this is unattainable, the Qur'ân translation accompanied by the Qur'ânic text can be produced in the form of parts, about ten *ajzâ'* (Qur'ânic divisions) a part. Besides, these parts can be produced in pocket books, a demand that many have asked for due to their desire to read the translation while traveling from a place to another (Allu

2.2.3.4. Dividing the Qur'ânic Text and Translation into Sections

Some translators of the Qur'ân arranged the Qur'ânic text with the translation in parallel columns like 'Alî and Khân & Al-Hilâlî. Others, like Ghâlî, arranged the Qur'ânic text on the right and incorporated the translation on the left, with each verse beginning with a capital letter. It is suggested here that the Qur'ânic text, with its verse numbers, be incorporated in its calligraphy, not in the form of scattered verses in columns as in the translations of 'Alî and Khân & Al-Hilâlî. In addition, the Qur'ânic text could be divided, according to a thematic unity, into sections, each preceded by a descriptive heading. Regarding the translation, it should be divided in the same way, and verse numbers should be written between brackets. Then, the Qur'ânic text and the translation ought to be arranged in corresponding paragraphs and written in a font of twelve. If there is an endnote or a footnote, its number can be superscripted above the word concerned. Preferably, the superscripted number could be of a different color so that it is easily noticed, especially it is small. The aim behind dividing the Qur'ânic text and the translation into sections preceded by descriptive headings is to make the translation similar to the Qur'ânic text in form and to facilitate reading. Besides, this form can easily draw the readers' attention to the fact that a given subject is divided into some elements or that there are different points in the same sûrah.

2.2.3.5. Footnotes and Endnotes

During the process of translation in general and translating the Qur'ân in particular, translators may discover that there are some points that ought to be explained in detail for a complete understanding. These points may cover some cultural differences between the culture represented by the Qur'ân and the TC or some historical details, etc. A mistake made by some Qur'ân translators like Khân and Al-Hilâlî was to incorporate much additional information between brackets within the body of the translation, thus making the TL receptors busier with this information more than the translation itself or confused with it. Thus, it is better that this additional information be inserted in endnotes or footnotes.

If this additional information is small, it is better to be written in footnotes that can be of a font of ten. The footnote number can be superscripted above the word or verse concerned. One of the advantages of using footnotes is that they are on the same page. As a result, the reader will not get tired or bored from browsing any pages to reach them. But if the additional information is long, it is better to be written in endnotes where the translators can also explain a theological, rhetorical or jurisprudence issue. Moreover, they can mention some Prophetic traditions (*Ahâdeeth*) according to which some Qur'ânic verses can be interpreted in a way that makes it possible for the TL receptors to understand the meanings and issues related to the verse. If the translators find out that the issue concerned needs more clarification, they can refer the readers to a group of references together with their bibliographical information. The endnote number can be superscripted over the word or the verse concerned and incorporated in a footnote from which the reader knows the number of the page where the endnote is mentioned. It is worth mentioning here that it is better for each sûrâ's endnotes, if any, to be directly mentioned following the sûrâ translation instead of putting them at the end of the whole translation. This can save the reader's tiredness in browsing the whole translation to reach the endnotes. Besides, this way can be an indirect encouragement for the reader to read and make good use of the endnotes since many readers are lazy to browse the whole translation to reach them. Concerning the font of the endnotes, it should not be less than eleven as long as they are on separate pages.

2.2.3.6. Indexes

Many Qur'ân translations are free of any indexes in spite of their vital importance in guiding the reader to locate a given word, the verses that

contain it and the pages on which it appears. In particular, Qur'ân translations into European languages, e.g. English, German, French, Spanish, should have such detailed indexes since the native speakers of these languages are accustomed to them. In this concern, the indexes prepared by 'Alî, Khân & Al-Hilâlî, and Rashad Khalifa can be taken into consideration on designing a detailed index. It is also better to have a special index for proper names and another for subjects. Each entry in the index, moreover, should have detailed sub-entries that make it clearer for the reader.

Each entry in the index should be written between brackets and include the sûrâ number written in bold and a colon followed by the verse number, e.g. (**12**:56). If the proper name or the subject concerned is continuously stated in more than one verse in the same sûrâ, a hyphen should separate the first verse from the last one, e.g. (**12**:56-63). But if the verses are not continuous, commas should be used to separate them, e.g. (**12**:15,33,67). Furthermore, if a proper name or a subject is mentioned in more than a sûrâ, semicolons should be used to separate the sûrâs, e.g. (**3**:15; **22**:40; **89**:4). Besides, the title of each sûrâ and its number in the Qur'ân (*Al-Muṣḥaf*) ought to be incorporated in the header of every page in the translation. The Arabic numerals (0-9) proved the easiest type of numerals to be easily and quickly understood. Therefore, they should be used throughout the translation instead of the Latin numerals (e.g. I, X) used by 'Alî since they are awkward to be easily grasped and need more concentration.

2.2.4. Revision

As the translation is over, a complete revision should be carried out by all the revisers: linguists, anthropologists along with the scholars of the methods of reading the Qur'ân, theology, jurisprudence and Qur'ânic sciences. Every two years, the translation should be completely revised "since any translation of the Qur'ân is time-bound" (Ghâlî, 2005: xii).

It may seem that all the principles outlined here are difficult, but they are not impossible. Similar principles and maybe more have been put into practice in translating the Bible. In 2007, the International Bible Society celebrated translating the Bible into 2426 languages ¹¹ all over the globe (United Bible Societies, 2007). Hence, it is suggested here that a specialized authority be responsible for the process of translating the Qur'ân. This authority can be under the auspices of the Organization of Islamic Countries (OIC) so that it is part of an organization that includes all Islamic countries and receives adequate funding. The proposed

Authority of Translating the Qur'ân (ATQ), in addition, should have branches in all Islamic countries. It can be responsible for choosing the languages into which the Qur'ân should be translated, either as a result of the lack of any translation into them or due to the absence of a precise translation. Besides, the ATQ should be responsible for choosing the committee of translation according to strict procedures, publishing the translations traditionally and electronically as well as distributing them.

Notes

﴿ءَامَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللّٰهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا تَفِرُّ مِنْ بَيْتٍ أَحَدٍ مِنْ رُسُلِهِۦ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ﴾

«The Messenger believes in what has been sent down to him from his Lord, as do the faithful. They all believe in God, His angels, His scriptures, and His messengers. ‘We make no distinction between any of His messengers,’ they say, ‘We hear and obey. Grant us Your forgiveness, our Lord. To You we all return!’.» (2:285)

2

﴿أَفَمَنْ أَتَّبَعَ رِضْوَانُ اللّٰهِ كَمَنْ بَاءَ بِسَخَطٍ مِّنَ اللّٰهِ وَمَأْوَهُ جَهَنَّمُ وَيَسَّ الْمَصِيرُ﴾

«Can the man who pursues God’s good pleasure be like the man who has brought God’s wrath upon himself and whose home will be Hell— a foul destination?» (3:162)

3

﴿وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ﴾

«Control of the heavens and earth and all that is between them belongs to Him: all journeys lead to Him.» (5:18)

⁴ The reasons of revelations are those that lie behind the revelation of some Qur’ânic verses. These reasons may be a question that was posed to Prophet Muhammad, an answer to this question, a suggestion from one of his companions, an event that was in need of a ruling or clarification, etc. For example, when ‘Umar Ibn Al-Khaṭṭâb suggested to Prophet Muhammad that Muslims take the stone on which Prophet Abraham (Ibrâheem) stood while he was building the Ka’ba as a place of prayer, Allâh revealed the verse that reads:

﴿وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرٰهٖمَ مُصَلًّٰى﴾

«... ‘Take the spot where Abraham stood as your place of prayer.’» (2:125) (Az-Zurqânî, 2001, Vol. 1: 95-96).

⁵ Abrogation refers to the process of replacing, withdrawing and abrogating (Ibn Manthûr, 1979). Applied to the Qur’ân, it refers to the fact that some Qur’ânic

verses came to abrogate others. The verses that abrogate are called 'abrogating' and the ones which are abrogated called 'abrogated' (Az-Zurqânî, 2001, Vol. 2: 147).

⁶ The agreed-upon verses are those that are clear in their wording, and the rulings expressed by them are agreed upon (Az-Zurqânî, 2001, Vol. 2: 228).

⁷ The verses over which there is complete agreement are those verses whose meanings could be understood in different ways, especially those that cannot be precisely interpreted as they are secrets kept by Allâh such as the isolated letters at the beginning of many sûrâs in the Qur'ân (Az-Zurqânî, 2001, Vol. 2: 227-228).

⁸ There are three agreed-upon types of abrogation:

- a. The abrogation of the recited verse together with the legal ruling
- b. The abrogation of the legal ruling without the recited verse
- c. The abrogation of the recited verse without the legal ruling (Az-Zurqânî, 2001, Vol. 2: 177-179)

⁹

﴿ قَالَ يَبْلِيسُ مَا مَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ ﴾ (٧٥) قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿٧٦﴾ قَالَ فَامْرُؤُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٧٧﴾ وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ ﴿٧٨﴾ قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٧٩﴾ قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٨٠﴾ إِلَى يَوْمِ الْوَفَاتِ الْمَعْلُومِ ﴿٨١﴾ قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٨٣﴾ قَالَ فَالْحَقُّ وَالْحَقُّ أَقُولُ ﴿٨٤﴾ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَحِبُّ مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾

﴿⁷⁵ God said, 'Iblis, what prevents you from bowing down to the man I have made with My own hands? Are you too high and mighty?' ⁷⁶ Iblis said, 'I am better than him: You made me from fire, and him from clay.' ⁷⁷ 'Get out of here! You are rejected: ⁷⁸ My rejection will follow you till the Day of Judgement!' ⁷⁹ but Iblis said, 'My Lord, grant me respite until the Day when they are raised from the dead, ⁸⁰ so He said, 'You have respite ⁸¹ till the Appointed Day.' ⁸² Iblis said, 'I swear by Your might! I will tempt all ⁸³ but Your true servants.' ⁸⁴ God said, 'This is the truth—I speak only the truth— ⁸⁵ I will fill Hell with you and all those that follow you.'﴾ (38:75-85)

10

﴿ فَأَتَيْنَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ ﴿١٠﴾ أَنْ أَرْسِلَ مَعَنَا بَنِي إِسْرَءِيلَ ﴿١١﴾ قَالَ أَلَمْ تَرُبُّهُمْ فِيْنَا وَلِيدًا وَلَيْسَتْ فِيْنَا مِنْ عُمْرِكَ سِنِينَ ﴿١٢﴾ وَفَعَلْتَ فَعَلْتَكِ الْفِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ ﴿١٣﴾ طَسَّرَ ﴿١٤﴾ ذَلِكَ يَأْتِيكَ الْكُتُبُ الْغُثَيِّينَ ﴿١٥﴾ لَعَلَّكَ نَبِيٌّ فَتَسْخَرُكَ أَلَا يَكُونُوا مُؤْمِنِينَ ﴿١٦﴾ إِنْ شَأْنُ نَزْلِ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةٌ فَطَلَّتْ أَغْشَقُهُمْ لَهَا خُضْيَعِينَ ﴿١٧﴾ وَمَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنَ الرَّحْمَنِ مُخْبَرٍ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ ﴿١٨﴾ فَقَدْ كَذَّبُوا فَسَيَأْتِيَهُمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿١٩﴾ أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَبْنَيْنَا فِيهَا مِنْ كُلِّ دَوْرٍ كَرِيمٍ ﴿٢٠﴾ إِنْ فِي ذَلِكَ لَآيَةٌ لِقَوْمٍ يُؤْمِنُونَ ﴿٢١﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٢٢﴾ وَإِذْ نَادَى رَبُّكَ مُوسَى أَنْ أَنْتَ الْقَوْمَ الظَّالِمِينَ ﴿٢٣﴾ قَوْمٌ فِرْعَوْنُ أَلَا يَنْقُورُ ﴿٢٤﴾ قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿٢٥﴾ وَصَبِّحْ صَدْرِي وَلَا يَبْطُلْ لِسَانِي فَأَرْسِلْ إِلَى هَارُونَ ﴿٢٦﴾ وَهُمْ عَلَى ذَنْبٍ فَخَافُ أَنْ يَقْتُلُونِ ﴿٢٧﴾ قَالَ

كَلَّا فَادْهَابًا بِأَيْنِنَا ^{١٦} إِنَّا مَعَكُمْ مُسْتَمِعُونَ ^{١٧} فَأَتِيَافِرَعُونَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ ^{١٨} أَنْ أَرْسِلَ مَعَنَا بَنِي إِسْرَءِيلَ ^{١٩} قَالَ أَمْ تُرَبِّكُفِينَا وَلَيْدَا وَلَيْسَتْفِينَا مِنْ عُرْكِسَيْنِ ^{٢٠} وَفَعَلْتَافَعَلْتَكَ الْآتِي فَعَلْتَ وَأَنْتَ مِنْ أَلْكَافِرِينَ طَسَةً ^{٢١} تِلْكَآبَتْ أَلْكَتِبِ الْتَيْنِ ^{٢٢} تِلْكَآبَتْ فَسَكَآلَا يَكُونُوا مُؤْمِنِينَ ^{٢٣} إِنْ نَشَأْ نُذِلْ عَلَيْهِمْ مِنْ أَسْمَاءَآبَةً فَطَلَتْآعَنَقَهُمْ هَا خَضِيعِينَ ^{٢٤} وَمَايَأْتِيهِمْ تَنْ ذِكْرٍ مِنَ الرَّحْمَنِ مُحَدَّثًاآلَا كَانُوا عَنْهُ مُعْرِضِينَ ^{٢٥} فَقَدْكَذَّبُوا فَسَيَأْتِيهِمْ أَنْبَتَا مَا كَانُوا بِدِئْسَتِهِرَّءُونَ ^{٢٦} أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَرَأْتْنَاهَا مِنْ كُلِّ رُوجٍ كَرِيمٍ ^{٢٧} إِنْ فِي ذَلِكَ لَآيَةٌ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ^{٢٨} وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ^{٢٩} وَإِذْآدَى رَبُّكَ مُوسَى أَنْ أَنْتَ الْقَوْمَ الظَّالِمِينَ ^{٣٠} قَوْمَ فِرْعَوْنَ آلَا يَتَّقُونَ ^{٣١} قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ^{٣٢} وَيَضِيقُ صَدْرِي وَلَا يَبْدُلُونِ لِسَانِي فَأَرْسِلْ إِلَى هَارُونَ ^{٣٣} وَهُمْ عَلَى ذَنْبٍ فَآخَافُ أَنْ يَقْتُلُونِ ^{٣٤} قَالَ كَلَّا فَادْهَابًا بِأَيْنِنَا ^{٣٥} إِنَّا مَعَكُمْ مُسْتَمِعُونَ ^{٣٦}

¹⁶ Go, both of you, to Pharaoh and say, "We bring a message from the Lord of the Worlds: ¹⁷ let the Children of Israel leave with us." ¹⁸ Pharaoh said, 'Did we not bring you up as a child among us? Did you not stay with us for many years? ¹⁹ And then you committed that crime of yours: you were so ungrateful.' ²⁰ Moses replied, 'I was misguided when I did it ²¹ and I fled from you in fear; later my Lord gave me wisdom and made me one of His messengers. ²² And is this—that you have enslaved the Children of Israel—the favour with which you reproach me?' ²³ Pharaoh asked, 'What is this "Lord of the Worlds"?' ²⁴ Moses replied, 'He is the Lord of the heavens and earth and everything between them. If you would only have faith!' ²⁵ Pharaoh said to those present, 'Do you hear what he says?' ²⁶ Moses said, 'He is your Lord and the Lord of your forefathers.' ²⁷ Pharaoh said, 'This messenger who has been sent to you is truly possessed.' ²⁸ Moses continued, 'Lord of the East and West and everything between them. If you would only use your reason!' ²⁹ But Pharaoh said [to him], 'If you take any god other than me, I will throw you into prison,' ³⁰ and Moses asked, 'Even if I show you something convincing?' ³¹ 'Show it then,' said Pharaoh, 'if you are telling the truth.' ³² So Moses threw down his staff and—lo and behold!—it became a snake for everyone to see. ³³ Then he drew out his hand and—lo and behold!—it was white for the onlookers to see. ³⁴ Pharaoh said to the counsellors around him, 'This man is a learned sorcerer! ³⁵ He means to use his sorcery to drive you out of your land! What do you suggest?' ³⁶ They answered, 'Delay him and his brother for a while, and send messengers to all the cities ³⁷ to bring every accomplished sorcerer to you.' ³⁸ The sorcerers were [to be] assembled at the appointed time on a certain day ³⁹ and the people were asked, ⁴⁰ 'Are you all coming? We may follow the sorcerers if they win!' ⁴¹ When the sorcerers came, they said to Pharaoh, 'Shall we be rewarded if we win?' ⁴² and he said, 'Yes, and you will join my inner court.' ⁴³ Moses said to them, 'Throw down whatever you will.' ⁴⁴ They threw their ropes and staffs, saying, 'By Pharaoh's might, we shall be victorious.' ⁴⁵ But Moses threw his staff and—lo and behold!—it swallowed up their trickery ⁴⁶ and the

sorcerers fell down on their knees, ⁴⁷ exclaiming, ‘We believe in the Lord of the Worlds, ⁴⁸ the Lord of Moses and Aaron.’ ⁴⁹ Pharaoh said, ‘How dare you believe in him before I have given you permission? He must be the master who taught you sorcery! Soon you will see: I will cut off your alternate hands and feet and then crucify the lot of you!’ ⁵⁰ ‘That will do us no harm,’ they said, ‘for we are sure to return to our Lord. ⁵¹ We hope that our Lord will forgive us our sins, as we were the first to believe.’ ⁵² Then We revealed Our will to Moses, ‘Leave with My servants by night, for you will be pursued!’ » (26:16-52)

¹¹ Here is a statistical summary of the distribution of these translations:

Continent/Region	Portions	Testaments	Bibles	Bibles, DC	Total
Africa	221	312	160	(29)	693
Asia	221	246	132	(28)	599
Australia/New Zealand/ Pacific Islands	143	242	38	(9)	423
Europe	114	37	61	(47)	212
North America	39	30	7	(0)	76
Caribbean Islands / Central America / Mexico/South America	113	277	30	(10)	420
Constructed Languages	2	0	1	(0)	3
Totals	853	1,145	429	(123)	2,426

(United Bible Societies, 2007)

CHAPTER THREE

A SEMANTIC COMPARISON OF FOUR ENGLISH TRANSLATIONS OF *SÛRAT AD- DUKHÂN*

Introduction

In this chapter, the author tries to hold a semantic comparison of four English translations¹ of *Sûrat Ad-Dukhân* attempted by Muhammad Marmaduke Pickthall, ‘Abdullâh Yûsuf ‘Alî, Arthur J. Arberry and Muhammad Mahmûd Ghâlî. The four translators have been chosen since they represent different orientations in translating the Qur’ân on the first hand, and because they are different in terms of their mother tongues, ages, religions, denominations, cultures, aims, etc. as shown in detail in the Introduction (pp. 4-9).

The comparison goes on as follows: some words and constructions of *Sûrat Ad-Dukhân* are selected, and their meanings are investigated in a group of various Qur’ân interpretations. If the interpretations prove insufficient in clarifying the intended meaning, a number of Arabic dictionaries are consulted. Accordingly, an accurate translation is suggested. Then, the four translations of the chosen word or construction is judged in the light of the consulted Qur’ân interpretations and Arabic dictionaries in addition to a collection of English dictionaries. The aim of the comparison is to discover whether each translation conveys the precise meaning of the selected Qur’ânic word or construction, its layers of meanings and cultural associations. If any of the compared translations proves mistaken, the mistake is clearly stated along with the reasons underlying it.

The Qur’ânic words and constructions are selected for many reasons. First of all, some of these words and constructions are mistakenly translated as a result of the inability of any of the four translators under study to master either the SL (Arabic) or the TL (English) or the cultures represented by them. Sometimes, a word or construction is interpreted in different ways, and all the four translators unanimously agree in

translating its meaning according to only one interpretation. In this case, it is obligatory to clarify the different interpretations and choosing the most convincing one linguistically, culturally and contextually. Finally, as shown in Chapter Two (pp. 74-75), there are many Qur'ânic words and constructions whose precise meanings cannot be clear without some footnotes or endnotes to clarify the culture in which they originated and how understanding this culture is influential in clarifying the sought meaning behind them. In translating *Sûrat Ad-Dukhân*, the four translators under study mostly neglect the words and constructions of this nature. Therefore, these words and constructions are selected, and the footnotes and endnotes required are provided.

﴿وَالْكِتَابِ الْمُبِينِ﴾

﴿WAl-Kitâbi Al-Mûbeeni/ By the Scripture that makes things clear﴾ (44:2). *Al-kitâb* is a polysemic word having a wide range of meanings throughout the Qur'ân. According to Ar-Râghib Al-Aṣṣḥabî (2002), *Al-kitâb* in the Qur'ân may refer to (1) a heavenly book as in:

﴿وَمِنْ بَيْنِهِ كِتَابٌ مُوسَى إِمَامًا وَرَحْمَةً﴾

﴿Wamin qablihi Kitâbu Mûsâ imâman warahmatan/ ... and before it the Book of Moses, as a guide and mercy?﴾ (11:17); (2) the Qur'ân as in:

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ﴾

﴿Huwa allathee ba'atha fee al-ummÿeena Rasûlan minhum yatlu 'alayhim âyâtihî wayuzakkeehim wayu'allimuhumu Al-Kitâba wa-lhikmata/ It is He who raised a messenger, among the people who had no Scripture, to recite His revelations to them, to make them grow spiritually and teach them the Scripture and wisdom—﴾ (62:2); (3) Allâh's wide knowledge as in:

﴿وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

﴿Waulû al-arhâmi ba'duhum awlâ biba'dîn fee Kitâbi Illâhi/ ... but relatives still have prior claim over one another in God's Scripture: God has full knowledge of all things.﴾ (8:75); (4) the Preserved Tablet as in:

﴿يَقُولُونَ بَوَيْلَنَّا مَا لَ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا﴾

﴿Wayaqûlûna yâwaylatanâ mâlee haṭha Al-Kitâbi lâ yughâdiru ṣagheeratan walâ kabeeratan illâ aḥṣâhâ/ saying, 'Woe to us! What a record this is! It does not leave any deed, small or large, unaccounted for!')﴾ (18:49); and (5) all heavenly books taken together as in:

﴿هَٰئِنتُمْ أُولَٰئِكَ تُحِبُّونَهُمْ وَلَا تُحِبُّونَهُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ﴾

﴿Hâ'antum ulâ'i tuhibbûnahum walâ yuhibbûnakum watu'minûna bil-Kitâbi kullîhi/ This is how it is: here you are, you love them, but they do not love you; you believe in all the Scriptures﴾ (3:119).

According to a big number of interpreters, الكتاب *Al-Kitâbi* in the verse under study refers to the Qur'ân (The Supreme Council for Islamic Affairs [SCIA], 1995: 733; KFCPHQ, 2004: 1248; An-Nasafy, 1982, Vol. 3: 126; Ash-Sha'râwÿ, 1999, CD 4, Sûrâ 44; Al-Baydâwÿ, 1999, Vol. 2: 380; 'Âshûr, 2003, Vol. 16: 3951). As to the translators concerned, 'Alî, Arberry and Ghâlî translate الكتاب *Al-Kitâbi* as «Book», while Pickthall renders it as «Scripture». Though translating الكتاب *Al-Kitâbi* as *Book* accurately conveys the sought meaning to a great extent, it may mislead the receptors of the translation, especially it is related to أهل الكتاب *Ahlu Al-Kitâbi/ People of the Book* (Jews and Christians) in other Qur'ânic verses – as in (3:64)³. Therefore, the word *Book* used by 'Alî, Arberry and Ghâlî can be described in a phrase put between brackets or in a footnote as meaning «the Qur'ân». As to Pickthall's translation, it is inaccurate since «Scripture» means "the Bible" (*OALD*, 1992), "a passage from the Bible" (*MWCDT*, 2000) or "the holy writings of a religion •the Hindu/ Buddhist/ Muslim scriptures" (*CIDE*, 1995). With its denotations to the Bible and other books of other religions, *Scripture* is completely away from the intended meaning of الكتاب *Al-Kitâbi*.

المبين *Al-Mubeeni* is an adjective describing the Qur'ân. Interpreters have two opinions concerning the meaning of this adjective. Some see that الكتاب المبين *Al-Kitâbi Al-Mubeeni* means the Qur'ân that "guides people to what is beneficial for them in the world and the Afterlife" (SCIA, 1995: 733) and "that illuminates the way of righteousness from that of error and clarifies all what the nation needs" (Ibn Manthûr, 1979). This opinion can be supported by the verses that read:

﴿إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ﴾

﴿Inna hâthâ Al-Qur'âna yahdee lillatee hiya aqwamu/ This Quran does indeed show the straightest way.﴾ (17:9) and

﴿شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ﴾

﴿Shahru Ramadâna allaṭṭhee unzila feehee Al-Qur'ânu hudan lin-nâsi wabayyinâtin mina al-hudâ wal-furqâni/ It was in the month of Ramadan that the Quran was revealed as guidance for mankind, clear messages giving guidance and distinguishing between right and wrong.﴾ (2:185).

Another group of interpreters think that الكتاب المبين *Al-Kitâbi Al-Mubeeni* is the book that is "clear in terminology and meaning" (KFCPHQ, 2004: 1248) and "that is easy to be understood by everybody" (Ash-Sha'râwÿ, 1999, CD 4, Sûrâ 44). According to the first

interpretation, *المبين* *Al-Mubeeni* can be translated as «that makes every thing clear»*; and based on the latter one, it can be translated as «Clear»*.

Pickthall and ‘Alî adhere to the first interpretation. Pickthall translates *المبين* *Al-Mubeeni* as «that maketh plain», which accurately conveys the sought meaning since *plain* means "easy to see, hear or understand; clear" (*OALD*, 1992). In a similar way, ‘Alî accurately translates it as «that makes things clear» since *clear* means "easy to understand, hear, read or see" (*CIDE*, 1995). As to Arberry and Ghâlî, they stick to the latter interpretation. While Arberry translates *المبين* *Al-Mubeeni* as «Clear», Ghâlî renders it «Evident» that means "obvious (to the eye or mind); clear" (*OALD*, 1992).

﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنْذِرِينَ﴾

«Innâ anzalnâhu fee laylatin mûbâarakatin Innâ kunnâ munthireena/ truly We sent it down on a blessed night—We have always sent warnings—» (44:3). The majority of interpreters see that the meaning of *أَنْزَلْنَاهُ* *anzalnâhu* is the literal meaning of the Arabic verb *أَنْزَلَ* *anzala*. They agree that the sending down of the Qur’ân in the verse under study refers to the sending down of a copy from the Preserved Tablet (*Al-Lawh Al-Mahfûth*) to the first sky. They also agree that this began in a blessed night called *Lailat Al-Qadr* of the month of *Ramadhân*, as other verses assert:

﴿شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ﴾

«Shahru Ramadhâna allaṭṭhee unzila feeḥi Al-Qur’ânu hudan lin-nâsi wabayyinâtin mina al-hudâ wal-furqâni/ It was in the month of Ramadan that the Quran was revealed as guidance for mankind, clear messages giving guidance and distinguishing between right and wrong.» (2:185). and

﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ﴾

«Innâ anzalnâhu fee Laylati Al-Qadri/ We sent it down on the Night of Glory.» (97:1). Then, the Qur’ân was revealed to Prophet Muhammad through Angel Gabriel (Jibreel) as required by occasions and circumstances over a span of twenty three years (Ibn Katheer, 1970, Vol. 6: 248; An-Nasafî, 1982, Vol. 3: 127; Ash-Sha’râwî, 1999, CD 4, Sûrâ 44; As-Suyûtî & Al-Mahallî, 2000: 496; Al-Aṣṣahâny, 2002). Thus, *أَنْزَلْنَاهُ* *anzalnâhu* can be translated as «We sent it down»*.

‘Alî, Arberry and Ghâlî accurately translate *أَنْزَلَ* *anzala* by using the verb *send down*. The only one to deviate from the intended meaning is Pickthall, who renders *أَنْزَلْنَاهُ* *anzalnâhu* as «We revealed it». Since *Reveal*

means "to make known through divine inspiration" (MWCDT, 2000), Pickthall's translation indicates the revelation of the Qur'ân to Prophet Muhammad rather than its being sent down from the Preserved Tablet, which is the meaning agreed upon by the majority of interpreters.

مُنْذِرِينَ *Munṭhireena* is the plural of *munṭhir* مُنْذِر. It is a noun agent of the verb أَنْذَرَ *anṭhara* which means "to inform someone with something dangerous" (Ibn Manthûr, 1979; AAL, 1972) or "to inform someone with something in a way that makes him/ her afraid" (Az-Zubaydî, 1976). Accordingly, إِنَّا كُنَّا مُنْذِرِينَ *Innâ kunnâ munṭhireena* can be translated as «We have ever been warning»* since *warn* means "to give notice to beforehand, especially of danger or evil" (MWCDT, 2000). In this way, *warn* accurately conveys the intended meaning of the Arabic verb أَنْذَرَ *anṭhara*.

Pickthall, Arberry and Ghâlî use the same verb *warn*. The only one to depart from the intended meaning of مُنْذِرِينَ *munṭhireena* is 'Alî, who translates إِنَّا كُنَّا مُنْذِرِينَ *Innâ kunnâ munṭhireena* as «We (ever) wish to warn (against Evil)». In its present form, 'Alî's translation suggests that Allâh is unable to warn people since *wish* means "to have a desire for (as something unattainable) <wished he could live his life over>" (MWCDT, 2000) or "to have or express a desire for sthg/sb (esp. sthg/sb that is likely to be achieved only by good fortune)" (OALD, 1992). It is noteworthy that this view contradicts many Qur'ânic verses⁴ that clearly show Allâh's Omnipotence.

﴿فِيهَا يُفَرَّقُ كُلُّ أَمْرٍ حَكِيمٍ﴾

﴿Feeha yufraqu kullu amrin hakeemin/ a night when every matter of wisdom was made distinct﴾ (44:4). أَمْرٌ *Amrin* in this verse has been interpreted in two various ways. Most Qur'ân interpreters think that أَمْرٌ *amrin* is a generic noun referring to all the affairs of life, including life span, death, provision, daily happenings and sayings (SCIA, 1995: 733; An-Naysabûrî, 1972: 81-82; Az-Zamakhsharî, n.d., Vol. 4: 500; Qutb, 1977, Vol. 5: 3208; Al-Aṣṣafahânî, 2002; Aṣṣâbûnî, 1979, Vol. 15: 1334). This opinion is supported by many Qur'ânic verses like:

﴿وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ. فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِفَعْلٍ عَمَّا تَعْمَلُونَ﴾

﴿Walil-Lâhi ghaybu as-samâwati wal-ardî ilayhee yurja'u al-amru kulluhu/... and all authority goes back to Him.﴾ (11:123) and

﴿لَا إِلَهَ إِلَّا اللَّهُ نَصِيرُ الْأُمُورِ﴾

﴿Alâ ila Allâhi taṣeeru al-umûru/ truly everything will return to God.﴾ (42:53). However, there is another opinion that أَمْرٌ *amrin* is a divine

command from Allâh (An-Naysabûry, 1972: 81-82). This opinion is also supported by some Qur'ânic verses like:

﴿حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ﴾

«Haṭṭâ iṭhâ jâa' amrunâ wafârâ at-tannûru/ When Our command came, and water gushed up out of the earth» (11:40) and

﴿فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا﴾

«Falammâ jâ'a amrunâ ja'alnâ 'âliyahâ sâfilahâ/ And so when what We had ordained came about, We turned their town upside down» (11:82).

According to the first interpretation, أَمْرٌ *amrin* can be translated as «affair»* which means "a thing connected with personal life; an event or set of related events" (*Longman Dictionary of Contemporary English Online* [LDCEO], 2006) or "an occurrence, event, or matter; a matter of personal concern" (*The American Heritage Dictionary* [AHD], 2006). Based on the latter interpretation, أَمْرٌ *amrin* can be translated as «command»* which means "an order that should be obeyed: *Shoot when I give the command*" (LDCEO, 2006). But it is seen here that it is more precise to translate أَمْرٌ *amrin* as «affair» rather than «command» since on the Blessed Night (*Lailat Al-Qadr*), as implied above and inferred from the interpretations cited, Allâh decides people's destinies, including life span, provision, marriage, and all that will happen until the end of the coming year. Then, He entrusts His decisions to His angels to implement them accordingly. Allâh does not command people in all these things. Rather, He disposes their affairs.

'Alî is the only one to rely on the first interpretation that is agreed upon by most interpreters. He translates أَمْرٌ *amrin* as «affair». His translation, thus, is the best one. On the other hand, Pickthall, Arberry and Ghâlî adhere to the second interpretation. Pickthall and Ghâlî render أَمْرٌ *amrin* as «command». As to Arberry, he renders it as «bidding» that means "command (*archaic*)" (OALD, 1992) and "an offer to pay a particular price for something, especially at an auction" (LDCEO, 2006). As long as Arberry's translation is archaic and, at the same time, has some connotations to auction practices, it is seen as unsuitable for the Qur'ânic context and, therefore, should be avoided.

﴿أَمْرًا مِّنْ عِندِنَا إِنَّا كُنَّا مُرْسِلِينَ﴾

«Amran min 'indinâ Innâ kunnâ mursileena/ at Our command—We have always sent messages to man—» (44:5). Many interpreters agree that أَمْرًا

amran is a command from Allâh, decreed by Him (SCIA, 1995: 733; An-Naysabûrî, 1972: 81-82; Az-Zamakhsharî, n.d., Vol. 4: 500; Qutb, 1977, Vol. 5: 3208; Al-Aṣṣafahânî, 2002; Aṣ-Ṣâbûnî, 1979, Vol. 15: 1334). Therefore, it can be translated as «as a command»*. The four translators under study adhere to this interpretation. Pickthall translates أَمْرًا *amran* as «As a command», ‘Alî as «By command» and Ghâî as «(As) a Command». Arberry is the only one who uses a different word. He uses «as bidding». Though *bidding* can be used with the same meaning of *command*, it is archaic and has some connotations to auction practices, as clarified above, and, thus, should be avoided.

Several interpreters believe that there is an ellipsis following مُرْسِلِينَ *mursileena*. They think that the elided word is رُسُلًا *Rusulan* (Messengers) (KFCPHQ, 2004: 1248; SCIA, 1995: 733; An-Naysabûrî, 1972: 82; Aṣ-Ṣâbûnî, 1979, Vol. 15: 1334; ‘Âshûr, 2003, Vol. 16: 3954). Accordingly, مُرْسِلِينَ *mursileena* can be translated as «sending»* and the elided word can be put between brackets as «(Messengers)»*. Another group of interpreters believe that the meaning behind the noun agent مُرْسِلِينَ *mursileena* cannot be understood except by reading the next verse:

﴿رَحْمَةً مِّن رَّبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾

«*Rahmatan min Rabbika innaHu Huwa As-Samee‘u Al-‘Aleemu/ as a mercy [Prophet] from your Lord who sees and knows all*»). They believe that رَحْمَةً *rahmatan* is an object of the noun agent مُرْسِلِينَ *mursileena* (An-Nasafî, 1982, Vol. 3: 127; Az-Zamakhsharî, n.d., Vol. 4: 501; An-Nahhâs, 1988, Vol. 3: 126). In view of this opinion, مُرْسِلِينَ *mursileena* can be translated as «sending»*, and the rest of the sentence is to be completed in the following verse by translating رَحْمَةً *rahmatan*, being an object, as «a mercy»*.

‘Alî and Ghâî follow the first interpretation. Ghâî precisely translates مُرْسِلِينَ *mursileena* as «sending (Messengers)», while ‘Alî mistranslates it as «send (revelations)». This is due to the fact that *revelation* means "a: an act of revealing or communicating divine truth b: something that is revealed by God to humans" (MWCDT, 2000). This does not imply the meaning of «Messengers» as they are not something revealed from heavens to people on earth. Moreover, the word «revelations» used by ‘Alî also means "the last book of the New Testament of the Bible... thought to have been written by Saint John and is sometimes also called The Book of Revelation or The Apocalypse" (LDCEO, 2006). Therefore, ‘Alî's translation, especially with its Christian connotations, is totally imprecise.

Pickthall sticks to the second interpretation and exactly translates مُرْسِلِينَ *mursileena* as «sending» and رَحْمَةً *rahmatan* in the next verse:

﴿رَحْمَةً مِّن رَّبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾

﴿*Rahmatan min Rabbika innaHu Huwa As-Samee'u Al-'Aleemu*﴾, being an object, as «a mercy». Though it seems that Arberry also depends on this interpretation, he translates مُرْسِلِينَ *mursileena* as «sending» but fails in his translation of رَحْمَةً *rahmatan*, which, being an object, should be translated as «a mercy» rather than «as a mercy» used by him.

﴿رَحْمَةً مِّن رَّبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾ ﴿٦﴾

﴿*Rahmatan min Rabbika innaHu Huwa As-Samee'u Al-'Aleemu*/ as a mercy [Prophet] from your Lord who sees and knows all﴾ (44:6). This verse is a direct call from Allâh to Prophet Muhammad. Therefore, the pronoun in رَبِّكَ *Rabbika* refers to him (KFCPHQ, 2004: 1248; Aṭ-Ṭabarî, 1972, Vol. 11: 65; Ash-Sha'râwî, 1999, CD 4, Sûrâ 44). Consequently, رَبِّكَ *Rabbika* can be translated as «your Lord (O, Muhammad)»*. The four translators mention nothing about the pronoun that refers to Prophet Muhammad. Pickthall, 'Alî and Arberry render رَبِّكَ *Rabbika* as «thy Lord» and Ghâî as «your Lord».

﴿رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنَّ مُؤْمِنِينَ﴾ ﴿٧﴾

﴿*Rabbi As-Samâwâti wal-ardî wamâ baynahumâ in kuntum mûqineenâ*/ Lord of the heavens and the earth and everything between—if only you people were firm believers—﴾ (44:7). In this verse, as many interpreters see, Allâh admonishes the unbelievers who belied Prophet Muhammad and did not obey Allâh's message sent upon him. The pronoun in كُنْتُمْ *kuntum* refers to those unbelievers (Ibn Katheer, 1970, Vol. 6: 245; KFCPHQ, 2004: 1248; Ash-Sha'râwî, 1999, CD 4, Sûrâ 44; 'Âshûr, 2003, Vol. 16: 3954; An-Nasafî, 1982, Vol. 3: 127). Therefore, كُنْتُمْ *kuntum* can be translated as «you (O, unbelievers)»*. None of the four translators mentions anything about the second person in كُنْتُمْ *kuntum*. Pickthall and 'Alî translate it as «ye», while Arberry and Ghâî translate it as «you».

The denotative meaning of اليقين *al-yaqeen* is "certainty, the opposite of doubt" (Ibn Manthûr, 1979). Contextually, اليقين *al-yaqeen*, as used in the verse under study in the noun agent مُؤْمِنِينَ *mûqineena*, is belief accompanied by certainty (Ibn Katheer, 1970, Vol. 6: 245; Ash-Sha'râwî, 1999, CD 4, Sûrâ 44; 'Âshûr, 2003, Vol. 16: 3954). Therefore, مُؤْمِنِينَ *mûqineena* can be translated as «of certain faith»* since *certain* means

"very sure, with no doubt that something is right or true" (*Longman Language Activator [LLA]*, 1997: 1347) and *faith* means "a strong belief in God or a particular religion" (*CIDE*, 1995) or "a strong belief that something is true or can be trusted, especially religious belief" (*LLA*, 1997: 119).

Only 'Alî and Ghâlî exactly translate مُوقِنِينَ *mûqineena*. 'Alî translates it as «have an assured faith». *Assured* means "characterized by certainty or security" (*MWCDT*, 2000) and *faith* means "1: strong feeling of trust or confidence in someone or something; 2: belief and trust in God" (*LDCEO*, 2006). As to Ghâlî, he renders مُوقِنِينَ *mûqineena* as «(believers) with certitude». A *believer* is "someone who believes in a particular god, religion, or system of beliefs" (*LDCEO*, 2006), and *certitude* means "the feeling of being certain about something" (*MED*, 2002). Pickthall's translation of مُوقِنِينَ *mûqineena* as «sure» is only denotatively accurate, but with no mention of anything concerning belief. In a similar way, Arberry's translation as «have faith» does not succeed in attaining the denotative accuracy by ignoring the certainty of this faith.

﴿لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ﴾

﴿Lâ ilâha illâ Huwa yuhyee wayumeetu Rabbukum waRabbu âbâ'ikumu al-awwaleena/ there is no god but Him: He gives life and death—He is your Lord and the Lord of your forefathers—﴾ (44:8). It is agreed upon that لَا إِلَهَ إِلَّا هُوَ *lâ ilâha illâ Huwa* means that none has the right to be worshipped except Allâh since He is the Creator and Sustainer of the world, thus making Him the Only One worthy of worship and making any other gods false (*SCIA*, 1995: 734; *KFCPHQ*, 2004: 1248; Ibn Katheer, 1970, Vol. 6: 245; Ash-Sha'râwÿ, 1999, CD 4, Sûrâ 44; 'Âshûr, 2003, Vol. 16: 3954; Aş-Şâbûnÿ, 1979, Vol. 15: 1334). The four translations under study are greatly similar. Pickthall translates لَا إِلَهَ إِلَّا هُوَ *lâ ilâha illâ Huwa* as «There is no God save Him»; 'Alî and Arberry as «There is no god but He»; and Ghâlî as «There is no god except He». None of the four translations mentions anything about the worthiness of Allâh to be worshipped. All of them state a fact held mainly by Muslims and the followers of other few monotheistic religions and sects. Actually, there are many other gods and goddesses known for many people of different cultures all over the globe. It is supposed here that if any of the four translations is read or listened to by a man of a modest knowledge of Greek or Roman cultures, he may judge that it is a biased translation. Hence, according to the explanation adopted by many Qur'ân interpreters

as clarified above, *لَا إِلَهَ إِلَّا هُوَ* *lâ ilâha illâ Huwa* can be translated as «there is no deity (worthy of worship) except He»*.

The word *deity* is chosen here instead of *god* used by ‘Alî, Arberry and Ghâlî and in place of *God* used by Pickthall because it means "a god or goddess <the *deities* of ancient Greece>" (MWCDT, 2000). Thus, it can be a substitute for the masculine *god* and the feminine *goddess*. *Worthy of worship* should be added to clarify that the meaning behind *لَا إِلَهَ إِلَّا هُوَ* *lâ ilâha illâ Huwa* is to assert the fact that none or nothing has the right to be worshipped except Allâh, Who, according to Muslims' view, is the Creator and Sustainer of the world⁵ and, therefore, the Only One deserving to be worshipped and served. It is suggested here that *worthy of worship* be put between brackets to indicate that it is elided.

﴿بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ﴾

«Bal hum fee shakkin yal’abûna/ yet in [their state of] doubt they take nothing seriously.» (44:9). A shift⁶ in speech occurs in this verse. The second person used in the last two verses is changed to the third person *هُم* *hum*, though the referent is the same; that is, the unbelievers who belied Prophet Muhammad (Ibn Katheer, 1970, Vol. 6: 245; Ash-Sha’râwÿ, 1999, CD 4, Sûrâ 44; ‘Âshûr, 2003, Vol. 16: 3954; Aş-Şâbûnÿ, 1979, Vol. 15: 1334). Accordingly, *هُم* *hum* can be translated as «they (unbelievers)»*. Again, all the four translators mention nothing to clarify the referent and translate *هُم* *hum* as just «they».

هُم فِي شَكٍّ يَلْعَبُونَ *Hum fee shakkin yal’abûna* is a live example of extraposition discussed in Chapter One (pp.35-36). The aim here is to draw the attention to the doubt (الشك *ash-shakk*) in which the unbelievers are indulged and their ignorance of Allâh's message sent upon Prophet Muhammad. Out of its rhetorical importance, the extraposition should be preserved in translation, especially it is in harmony with English word order. Accordingly, *هُم فِي شَكٍّ يَلْعَبُونَ* *hum fee shakkin yal’abûna* can be translated as «they (the unbelievers) are in doubt, playing»*. Only Arberry and Ghâlî preserve extraposition in their translations as «they are in doubt, playing». On the other hand, Pickthall and ‘Alî do not maintain it as used in the Qur’ânic verse. The first translates *هُم فِي شَكٍّ يَلْعَبُونَ* *hum fee shakkin yal’abûna* as «they play in doubt» and the latter as «they play about in doubt».

﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُحَانٍ مُّبِينٍ﴾

﴿Fa-irtaqib yawma ta'tee as-samâ'u bidukhânin mubeenin/ [Prophet], watch out for the Day when the sky brings forth clouds of smoke for all to see.﴾ (44:10). In this verse, Prophet Muhammad is ordered to wait until Allâh's torment inflicts the unbelievers who rejected him and described him as a mad man. Accordingly, the meaning of ارتقب *irtaqib* is to wait (KFCPHQ, 2004: 1248; An-Nasafy, 1982, Vol. 3: 128; Az-Zamakhshary, n.d., Vol. 4: 501-502; SCIA, 1995: 734; An-Naysabûry, 1972: 83). On the other hand, some believe that the denotative meaning of الارتقب *al-irtiqâb*, along with the meaning of *waiting*, also entails the meaning of *being vigilant* and *taking care* (Ibn Manthûr, 1979; Al-Aṣṣfahânî, 2002; AAL, 1972). Consequently, ارتقب *irtaqib* can be translated as ﴿(O, Muhammad) watch﴾*. *Watch* means "to look or wait for with care and attention: to watch a good opportunity to do something" (*World Book Dictionary [WBD]*, 1996) and "to be attentive or vigilant" (*MWCDT*, 2000). Thus, it comprises the two meanings as clarified above.

The four translators render ارتقب *irtaqib* accurately. 'Alî translates it as ﴿watch thou﴾. Arberry and Ghâlî render it as ﴿be on the watch﴾, an expression that means "watching for sb/sth, esp. possible danger: *Be on the watch for a sudden change in the patient's condition*" (*OALD*, 1992). Pickthall's translation as ﴿watch thou (O Muhammad)﴾ is the best one since it is the only one that mentions the second person-- Prophet Muhammad-- addressed by Allâh.

﴿يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ﴾

﴿Yaghshâ an-nâsa hâthâ 'aṭhâbun aleemun/ It will envelop the people. They will cry, "This is a terrible torment!"﴾ (44:11). Commenting on هَذَا هَٰذَا *hâthâ 'aṭhâbun aleemun*, interpreters are divided into two groups. The first group sees that there is an ellipsis before هَٰذَا هَٰذَا *hâthâ 'aṭhâbun aleemun*, which is the saying of the unbelievers who saw (will see) the visible smoke with their own eyes ⁷ (SCIA, 1995: 734; Az-Zamakhshary, n.d., Vol. 4: 501-502; An-Nasafy, 1982, Vol. 3: 128; Aṣ-Ṣâbûnî, 1979, Vol. 15: 1335; Ash-Shawkânî, 1979, Vol. 4: 571). Accordingly, هَٰذَا هَٰذَا *hâthâ 'aṭhâbun aleemun* can be translated as ﴿(Then, the unbelievers will say,) this is a painful torment﴾*. On the other hand, other interpreters believe that the ellipsis in the verse under study refers to Allâh's address to the unbelievers as a way of admonishing and scorning them (Ibn Katheer, 1970, Vol. 6: 250; Ash-Shawkânî, 1979, Vol. 4: 571; KFCPHQ, 2004: 1248). Based on this view, هَٰذَا هَٰذَا *hâthâ*

‘*aṭhâbun aleemun* can be translated as «(Then, Allâh will say to the unbelievers,) this is a painful torment)*».

None of the four translators renders the ellipsis in *هَذَا عَذَابٌ أَلِيمٌ* *hâṭhâ ‘aṭhâbun aleemun*. Pickthall translates it as «(This will be a painful torment)», ‘Alî as «(this will be a Penalty Grievous)», Arberry as «(this is a painful chastisement)» and Ghâlî as «(this is a painful torment)».

العَذَابُ *Al-‘aṭhâb* is a way in torment as used in the verse:

﴿يَسَاءَ الَّذِي مَن يَأْتِ مَكَنَّ يَفْجَشُوهُ مُبَيِّنَةً يُضَعِّفُ لَهَا الْعَذَابَ ضِعْفَيْنِ﴾

﴿Yâ nisâ’a An-Nabÿi man ya’tee minkunna bifâhishatin mubayyinatin yudâ’af lahâ al-‘aṭhâbu dî’fayni/ Wives of the Prophet, if any of you does something clearly outrageous, she will be doubly punished— that is easy for God— ﴾ (33:30) (Ibn Manthûr, 1979). It also means suffering as in the Prophetic tradition «السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ As-Safaru qit’atun min al-‘aṭhâbi/ Travel is a piece of suffering» (AAL, 1972; Al-Bukhârÿ, 1986, Vol. 3: 728). Therefore, عَذَابٌ *‘aṭhâbun* in *هَذَا عَذَابٌ أَلِيمٌ* *hâṭhâ ‘aṭhâbun aleemun* can be translated as «(torment)*» that means "severe physical or mental suffering" (*Concise Oxford Dictionary [COD]*, 1995) and, thus, is in accordance with the meaning of the Arabic noun العَذَاب *al-‘aṭhâb*.

Pickthall and Ghâlî precisely translate عَذَابٌ *‘aṭhâbun* as «(torment)». Arberry’s translation as «(chastisement)» is less accurate. *Chastisement* is derived from the verb *chastise* which means "1• to criticize someone 2• old fashioned to punish someone by hitting them" (*MED*, 2002). Though the meaning of punishment is included in the verb *chastise*, the receptor may be misled by the first meaning of criticism. Moreover, the meaning of punishment in this verb is *old fashioned* (*LDCEO*, 2006; *MED*, 2002), thus making it unlikely to be fully understood. As to ‘Alî, he translates عَذَابٌ *‘aṭhâbun* as «(Penalty)» that means "an official punishment for someone who breaks a law, a rule, or a legal agreement" (*LLA*, 1997: 1055). In its reference to an official type of punishment, *penalty* cannot precisely express the divine punishment Allâh will inflict on the unbelievers. Besides, *penalty* is more familiar as referring to a "punishment against a team or player for breaking a rule in a game" (*LDCEO*, 2006), thus making it unsuitable for the Qur’anic text.

﴿رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ﴾

﴿Rabbanâ ikshif ‘annâ al-‘aṭhâba innâ mu’uminûna/ Lord relieve us from this torment! We believe!﴾ (44:12). Commenting on this verse, a big number of interpreters think that this saying was said by the unbelievers

who hoped Allâh would remove the torment from them. They see the whole verse as a conditional meaning 'O our Lord, (if you) relieve the torment from us, we will be believers' (KFCPHQ, 2004: 1249; SCIA, 1995: 734; Az-Zamakhsharî, n.d., Vol. 4: 502; Aş-Şâbûnî, 1979, Vol. 15: 1335; An-Nasafî, 1982, Vol. 3: 128; Al-Baydâwî, 1999, Vol. 2: 381; Ash-Shawkânî, 1979, Vol. 4: 571; Al-Qurṭubî, 1990, Vol. 9: 6181; Aṭ-Ṭabarî, 1972, Vol. 11: 66). Contrary to this view, a few interpreters regard the verse under study not as a conditional, but as a declarative sentence. Therefore, they see that the meaning of the verse is 'O our Lord, relieve the torment from us. We are believers' (Ash-Sha'râwî, 1999, CD 4, Sûrâ 44; As-Suyûtî & Al-Mahallî, 2000: 496). In order to be in harmony with the majority of interpreters, it is better to translate the verse according to the first opinion. Nevertheless, the four translators under study translate this verse according to the second viewpoint held only by a minority of interpreters. Pickthall translates رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ *Rabbanâ ikshif 'annâ al-'aṭhâba innâ mu'uminûna* as «Our Lord relieve us of the torment. Lo! we are believers», 'Alî as «Our Lord! Remove the Penalty from us for we do really believe!», Arberry as «O our Lord, remove Thou from us the chastisement; we are believers» and Ghâlî as «Our Lord, lift off from us the torment; surely, we are believers».

﴿أَنَّى لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُبِينٌ﴾

«Annâ lahumu az-zikrâ waqad jâ'ahum Rasûlun Mubeenun/ How will this [sudden] faith benefit them? When a prophet came to warn them plainly» (44:13). Many interpreters believe that رَسُولٌ *Rasûlun* in this verse is a reference to Prophet Muhammad (KFCPHQ, 2004: 1249; SCIA, 1995: 734; Az-Zamakhsharî, n.d., Vol. 4: 502; Aş-Şâbûnî, 1979, Vol. 15: 1335; An-Nasafî, 1982, Vol. 3: 128; Al-Baydâwî, 1999, Vol. 2: 381; Ash-Shawkânî, 1979, Vol. 4: 571; Al-Qurṭubî, 1990, Vol. 9: 6182; Aṭ-Ṭabarî, 1972, Vol. 11: 66). Therefore, it can be translated as «Messenger»*. Pickthall, Arberry and Ghâlî accurately translate رَسُولٌ *Rasûlun*: Pickthall as «messenger» and the latter two as «Messenger». 'Alî is the only one to mistranslate it as «Apostle» that refers to "one of the 12 DISCIPLES (men chosen by Jesus Christ to help him spread Christianity around the world)" (MED, 2002). Since Prophet Muhammad was not one of those chosen by Jesus Christ, 'Alî's translation is completely imprecise.

﴿فَمَن تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلِّمٌ مِّثْلُ نَحْنُ﴾

﴿Thumma tawallaw ‘anhu waqâlû mu‘allmun majnûn/ they turned their backs on him, saying, ‘He is tutored! He is possessed!﴾ (44:14). Commenting on مَعْلَمٌ مَّجْنُونٌ *mu‘allamun majnûnun*, many interpreters adopt the view that when Prophet Muhammad received the revelation, the unbelievers of Mecca did not believe in the Qur’ân. They even claimed that Prophet Muhammad would go to a non-Arab servant living among the tribe of Thaqeef (the main tribe of Aṭ-Ṭâ’if) to teach him the Qur’ân which he recited before them or that it (the Qur’ân) was taught to him by the jinn, not revealed from the heaven. They also thought that Prophet Muhammad, as a result of contacting the jinn, went mad (Az-Zamakhsharî, n.d., Vol. 4: 512; Ash-Sha‘râwî, 1999, CD 4, Sûrâ 44; Aṣ-Ṣâbûnî, 1979, Vol. 15: 1335). Accordingly, مَعْلَمٌ *mu‘allamun* can be translated as ‘taught (by others)’*. Pickthall renders مَعْلَمٌ *mu‘allamun* as ‘One taught (by others)’ and Ghâlî as ‘A man taught (by others)’. ‘Alî, besides, translates it as ‘Tutored (by others)’ and Arberry as ‘A man tutored’. Both *taught* and *tutored* convey the meaning of the Arabic object agent مَعْلَمٌ *mu‘allamun*. However, it seems, the first one is more accurate than the latter. This is due to the fact that *taught* is derived from the verb *teach* that means “to give (someone) knowledge or to instruct or train (someone)” (CIDE, 1995). This definition is in harmony with the Arabic verb عَلَّمَ ‘*allama*. *Tutored*, on the other hand, is derived from the verb *tutor* that means “to give special or individual instruction to; teach; instruct: *She was tutored at home during her long illness*” (WBD, 1996). Though this verb denotes the meaning of teaching (giving knowledge or instruction), it has a modern connotation that cannot be in agreement with the historical/ diachronic atmosphere of the Qur’ânic text.

﴿إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ﴾

﴿Innâ kâshifû al-‘aṭhâbi qaleelan innakum ‘â'idûna/ We shall hold the torment back for a while—you are sure to return [to Us]—﴾ (44:15). This verse, as believed by many interpreters, is addressed by Allâh to the unbelievers who belied Prophet Muhammad and the divine message revealed to him. Here, Allâh informs them that He will relieve the torment imposed upon them a little or postpone it for a short while, and, however, they will return to their unbelief again (An-Naysabûrî, 1972: 83-84; An-Nasafî, 1982, Vol. 3: 128; Aṣ-Ṣâbûnî, 1979, Vol. 15: 1335; Al-Baydâwî, 1999, Vol. 2: 382; Al-Qurṭubî, 1990, Vol. 9: 6182; Ash-Shawkânî, 1979, Vol. 4: 571; KFCPHQ, 2004: 1249). Accordingly, this verse can be

translated as «Surely, We will relieve the torment a little (or postpone the torment for a short while); (but) surely, you will return (to unbelief)»*.

Only Ibn Katheer (1970) adopts another view; that is, the meaning of *إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ* *innâ kâshifû al-‘aṭhâbi qaleelan innakum ‘â'idûna* is "If We were to relieve the torment from you for a while and send you back to the world, you would return to your former state of unbelief and denial" (Vol. 6: 250). It seems more logical to adopt the first interpretation on translating the verse under consideration since it is held by the majority of interpreters, and the four translators adopt this very interpretation. Pickthall translates this verse as «Lo! We withdraw the torment a little. Lo! ye return (to disbelief)», ‘Alî as «We shall indeed remove the Penalty for a while, (but) truly ye will revert (to your ways)», Arberry as «Behold, We are removing the chastisement a little; behold, you revert!» and Ghâlî as «Surely we are lifting off the torment a little; surely you will be going back (to disbelief)».

Commenting on the meaning of *الكشف* *al-kashf*, numerous interpreters think that *إِنَّا كَاشِفُو الْعَذَابِ* *kashfû al-‘aṭhâbi* means relieving the torment from the unbelievers to give them a chance to reconsider the divine message and rethink over the Creator and Sustainer of the world (An-Naysabûrî, 1972: 84; An-Nasafî, 1982, Vol. 3: 128; Aş-Şâbûnî, 1979, Vol. 15: 1335; Al-Baydâwî, 1999, Vol. 2: 382; Al-Qurṭubî, 1990, Vol. 9: 6182; Ash-Shawkânî, 1979, Vol. 4: 571; KFCPHQ, 2004: 1249). Thus, *إِنَّا كَاشِفُو الْعَذَابِ* *innâ kâshifû al-‘aṭhâbi* can be translated as «We will relieve the torment»* because *relieve* means "to make less; make easier; reduce the pain or trouble of: *Aspirin will usually relieve a headache*" (WBD, 1996). It is clear that *relieve* is so close to the meaning of the Arabic verb *كَشَفَ* *kashafa*, thus making it a precise translation.

Pickthall's translation of *إِنَّا كَاشِفُو الْعَذَابِ* *innâ kâshifû al-‘aṭhâbi* as «We withdraw the torment» also seems exact since the verb *withdraw* means "to take back or away: REMOVE" (MWCDT, 2000). Both ‘Alî and Arberry use the verb *remove* which means "to get rid of; put an end to: *An experiment removed all our doubt about the fact that water is made up of two gases*" (WBD, 1996). *Withdraw* and *remove* seem, in this context, synonymous to *relieve*. As to Ghâlî, he renders *إِنَّا كَاشِفُو الْعَذَابِ* *innâ kâshifû al-‘aṭhâbi* as «Surely we are lifting off the torment». In fact, *lift off* does not seem a precise translation since it means "to begin a flight: *The spacecraft lifted off at noon*" (AHD, 2000).

﴿Yawma nabṭishu al-baṭshata al-kubrâ Innâ Muntaqimûna/ and on the Day We seize [them] mightily We shall exact retribution.﴾ (44:16). Aṣ-Ṣâbûnÿ (1979, Vol. 15: 1336), Al-Qurṭubÿ (1990, Vol. 9: 6182-6183), Ash-Shawkânÿ (1979, Vol. 4: 572), As-Suyûṭÿ & Al-Mahallÿ (2000: 496) and An-Naḥḥâs (1988, Vol. 3: 128) see that يَوْمَ yawma is in the accusative since it is preceded by an elided order (imperative) to Prophet Muḥammad to remember the day on which Allâh will strike the unbelievers most severely. Accordingly, يَوْمَ yawma can be translated as «(Remember, O Muḥammad) the day»*. None of the four translators under study considers this fact: Pickthall translates يَوْمَ yawma as «On the day», ‘Alî as «One day», Arberry as «Upon the day» and Ghâlî as «Upon the day».

According to Ibn Manẓhûr (1979), the verb نَبِطَشُ nabṭishu means "to strike most severely and violently", and this is the very meaning of نَبِطَشُ nabṭishu in the verse under refused Allâh's Messenger and humiliated him and his followers (SCIA, 1995: 734; Aṣ-Ṣâbûnÿ, 1979, Vol. 15: 1336; Al-Qurṭubÿ, 1990, Vol. 9: consideration. It is even more enhanced by describing البَطْشَةَ al-baṭshata by using the superlative adjective الْكُبْرَى al-kubrâ and the warning that Allâh will take vengeance on the unbelievers. This is the view held by many interpreters who believe that this is the punishment suitable for the unbelievers who 6182-6183; Ash-Shawkânÿ, 1979, Vol. 4: 572; Al-Bayḍâwÿ, 1999, Vol. 2: 382). Therefore, يَوْمَ نَبِطَشُ yawma nabṭishu al-baṭshata al-kubrâ can be translated as «(Remember, O Muḥammad) the day on which We strike (the unbelievers) with the severest stroke»*. *Strike* means "to attack or seize with a sharp blow" (MWCDD, 2000), *severe* means "very strict or extreme" (LDCEO, 2006) and *stroke* is "the act or an instance of striking, as with the hand, a weapon, or a tool; a blow or impact" (AHD, 2000).

Pickthall's translation of يَوْمَ نَبِطَشُ الْبَطْشَةَ الْكُبْرَى yawma nabṭishu al-baṭshata al-kubrâ as «On the day when We shall seize them with the greater seizure» seems less accurate since *seize* means "to take hold of something suddenly and violently" (LDCEO, 2006). Thus, it should be understood in a highly literary way to convey the meaning. Moreover, Pickthall renders the superlative adjective الْكُبْرَى al-kubrâ as «greater», which is a comparative one, not an equal superlative to the original. ‘Alî's translation as «One day We shall seize you with a mighty onslaught» is precise since *onslaught* refers to "a fierce attack: *They survived an onslaught by tribesmen*" (OALD, 1992). Again, ‘Alî makes the same mistake like Pickthall by translating the superlative adjective الْكُبْرَى al-kubrâ as «mighty», a base adjective not equivalent to the original.

Arberry translates يَوْمَ نَبِطَشُ الْبَطْشَةَ الْكُبْرَى yawma nabṭishu al-baṭshata al-kubrâ as «Upon the day when We shall assault most mightily» without

mentioning the elided object; that is, the unbelievers. However, he succeeds in rendering the superlative adjective الْكُبْرَى *al-kubrâ* better than Pickthall and 'Alî by relying on an adverb «mightily» described by «most». Though *assault* used by Arberry means "to attack someone in a violent way" (*LDCEO*, 2006), it also means "to make a sudden violent attack on (someone), esp. a sexual one" (*CIDE*, 1995). Hence, because of its connotations to sex, it is not suitable for the Qur'ânic text and should be avoided. Finally, Ghâfî translates يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى *yawma nabṭishu al-baṭshata al-kubrâ* as «Upon the day when We will assault you with the greatest assault». He is the best one to translate the superlative adjective الْكُبْرَى *al-kubrâ* by depending on an equivalent superlative adjective; that is, «greatest».

﴿وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ﴾

﴿Walaqad fatannâ qablahum Qawma Fir'awna waja'ahum Rasûlun Kareemun/ We tested the people of Pharaoh before them: a noble messenger was sent to them﴾ (44:17). Denotatively, الْفِتْنَةُ *al-fitna* is "putting someone to test or trying him/her" (Ibn Manthûr, 1979). Contextually, there are two different opinions concerning the meaning of فَتَنَّا *fatannâ*. Some interpreters see that فَتَنَّا *fatannâ* refers to the fact that Allâh put the people of Pharaoh to test by sending Prophet Moses to them in order to call them to worship Allâh alone, but they failed the test because of disobeying Prophet Moses and following Pharaoh (SCIA, 1995: 734; An-Nasafî, 1982, Vol. 3: 128; Aş-Şâbûnî, 1979, Vol. 15: 1336; Ash-Shawkânî, 1979, Vol. 4: 574; Al-Baydâwî, 1999, Vol. 2: 382; Ibn Katheer, 1970, Vol. 6: 251; Al-Qurṭubî, 1990, Vol. 9: 6183; As-Suyûtî & Al-Mahallî, 2000: 496).

Other interpreters see that فَتَنَّا *fatannâ* refers to the chance which Allâh gave to the people of Pharaoh so as to consider the divine message sent with Prophet Moses (Az-Zamakhsharî, n.d., Vol. 4: 502; Qutb, 1977, Vol. 5: 3213; Ash-Shawkânî, 1979, Vol. 4: 574; Al-Baydâwî, 1999, Vol. 2: 382). According to the first opinion, وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ *walaqad fatannâ qablahum Qawma Fir'awna* can be translated as «And indeed, We have put to test, before them (the unbelievers), the people of Pharaoh»*. In line with the latter opinion, it can be rendered as «And indeed, We have granted respite, before them (the unbelievers), to the people of Pharaoh»* since *respite* means "delay allowed before an obligation must be fulfilled or a penalty suffered; reprieve: *grant sb a respite*" (*OALD*, 1992), thus

making it near to the meaning of the chance given to the people of Pharaoh to consider the divine message before their being drowned.

The four translators adhere to the first interpretation. Pickthall translates *walaqad fatannâ qablahum Qawma Fir'awna* as «And verily We tried before them Pharaoh's folk», 'Alî as «We did, before them, try the people of Pharaoh», and Arberry as «Already before them We tried the people of Pharaoh». The three translators use the verb *try* as a precise rendering of the Arabic verb *فَتَنَ fatana* since it means "to put to test or trial <try one's luck>" (MWCDT, 2000). Consequently, it is greatly equivalent to the meaning of the Arabic *فَتَنَ fatana*. As to Ghâfî, he translates *walaqad fatannâ qablahum Qawma Fir'awna* as «And indeed already before them We tempted the people of Fir'awn», using the verb *tempt* instead. It is true that *tempt* means "obsolete: to make trial of: TEST" (MWCDT, 2000), thus making it near to the meaning of the Arabic *فَتَنَ fatana*, but it is more well known as "to entice to do wrong by promise of pleasure or gain" (MWCDT, 2000). Therefore, Ghâfî's translation may mislead the receptor, who, accordingly, may believe that the intended meaning of the verse is that Allâh enticed the people of Pharaoh rather than put them to test.

﴿أَنْ أَدْرَأَكِ عِبَادَ اللَّهِ إِلَيَّ لَكُمْ رَسُولٌ أَمِينٌ﴾

«An addû ilayya 'ibâda Allâhi innee lakum Rasûlun Ameenun/ saying, 'Hand the servants of God over to me! I am a faithful messenger who has been sent to you.» (44:18). According to a big number of interpreters, there is an ellipsis at the beginning of this verse and the next three ones. This ellipsis refers to the speech of Prophet Moses, referred to in the last verse as *Rasûlun Kareemun*, to the people of Pharaoh (SCIA, 1995: 735; KFCPHQ, 2004: 1250; Aş-Şâbûnÿ, 1979, Vol. 15: 1336; Ash-Shawkânÿ, 1979, Vol. 4: 573; Az-Zamakhsharÿ, n.d., Vol. 4: 502; 'Âshûr, 2003, Vol. 16: 3958; Aţ-Ṭabarÿ, 1972, Vol. 11: 71; An-Naysabûrÿ, 1972: 83; An-Nasafÿ, 1982, Vol. 3: 128). In line with this view, the ellipsis should be made clear by adding, for instance, the phrase «saying to them»*, where the gerund *saying* refers to Prophet Moses and *to them* refers to the people of Pharaoh. All the translators under study succeed in filling the ellipsis by using a gerund: «Saying» by Pickthall, 'Alî and Ghâfî, and «saying» by Arberry.

Rasûl is the bearer of a message from someone to another or the bearer of a divine message to a given people (Ibn Manthûr, 1979; Az-Zubaydÿ, 1976). Concerning the verse under consideration, *Rasûlun*

refers to Prophet Moses sent to the people of Pharaoh so as to call them to worship Allâh alone (SCIA, 1995: 735; KFCPHQ, 2004: 1250; Ash-Sha'râwÿ, 1999, CD 4, Sûrâ 44; Al-Baydâwÿ, 1999, Vol. 2: 382; Ibn Katheer, 1970, Vol. 6: 250; As-Suyûtÿ & Al-Mahallÿ, 2000: 496; Qutb, 1977, Vol. 5: 3213; Aş-Şâbûnÿ, 1979, Vol. 15: 1336). Accordingly, it can be translated as «Messenger»* which means "a person carrying a message" (OALD, 1992) and "a prophet: *the messenger of Allah*" (AHD, 2000). This meaning, as explained by these definitions, exactly conveys the meaning of رَسُولٌ *Rasûlun* since Prophet Moses was sent with a message to the people of Pharaoh and had been chosen as a prophet before⁸.

Pickthall, Arberry and Ghâlî precisely render رَسُولٌ *Rasûlun* as «Messenger». 'Alî, on the contrary, mistranslates it as «apostle»⁹ that refers to "one of the 12 DISCIPLES (men chosen by Jesus Christ to help him spread Christianity around the world)" (MED, 2002). Since Prophet Moses came before Jesus Christ, it is illogical to imagine that Prophet Moses was one of the twelve disciples as 'Alî's translation suggests.

﴿وَأَنْ لَا تَعْلُوا عَلَى اللَّهِ إِنِّي آتِيكُمْ بِسُلْطَانٍ مُبِينٍ﴾

﴿Wan lâ ta'lû 'ala Allâhi innee âteekum bisultânin mubeenin/ Do not consider yourselves to be above God! I come to you with clear authority.﴾ (44:19). One of the meanings of the verb 'alâ عَلَا is to exalt oneself against others, behaving with them in an arrogant way (Ibn Manthûr, 1979; Al-Aşfahânÿ, 2002; AAL, 1972). Many interpreters see that لَا تَعْلُوا عَلَى اللَّهِ *lâ ta'lû 'ala Allâhi* is Prophet Moses' call to the people of Pharaoh not to exalt themselves against Allâh by disobeying Him and belying His Messengers (SCIA, 1995: 735; KFCPHQ, 2004: 1250; Ash-Sha'râwÿ, 1999, CD 4, Sûrâ 44; Al-Baydâwÿ, 1999, Vol. 2: 382; Ibn Katheer, 1970, Vol. 6: 250; As-Suyûtÿ & Al-Mahallÿ, 2000: 497; Al-Qurṭubÿ, 1990, Vol. 9: 6184; Ash-Shawkânÿ, 1979, Vol. 4: 573; Aş-Şâbûnÿ, 1979, Vol. 15: 1336; Az-Zamakhsharÿ, n.d., Vol. 4: 503). Accordingly, لَا تَعْلُوا عَلَى اللَّهِ *lâ ta'lû 'ala Allâhi* can be translated as «Do not exalt yourselves against Allâh»*. *Exalt* means "to raise in rank, power, or character" (MWCDT, 2000). This is exactly what the people of Pharaoh did: Pharaoh, imagining that he was as powerful as Allâh, thought that he was the Lord of his people. This is described in the verse that reads:

﴿قَالَ أَنَا رَبُّكُمُ الْأَعْلَى﴾

﴿Faqâla anâ rabbukumû al-a‘lâ/ ‘I am your supreme lord,﴾ (79:24). This is why Allâh describes him, saying about him:

﴿إِن فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضِعُّ طَائِفَةً مِنْهُمْ يُدِيعُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ

كَانَ مِنَ الْمُفْسِدِينَ﴾

﴿Inna Fir‘awna ‘alâ fee al-ardî waja‘ala ahlahâ shiya‘an yastad‘ifu tâ‘ifatan minhum yuṭhabbiḥu abnâ‘ahum wayastahyee nisâ‘ahum innahu kâna mina al-mufsideena/ Pharaoh made himself high and mighty in the land and divided the people into different groups: one group he oppressed, slaughtering their sons and sparing their women—he was one of those who spread corruption—﴾ (28:4).

Ghâlî precisely translates لا تَعْلُوا عَلَى اللَّهِ *lâ ta‘lû ‘ala Allâhi* as «Do not exalt yourselves against Allâh». As to Pickthall, he translates it as «Be not proud against Allah». *Proud* means "filled with or showing excessive self-esteem" (AHD, 2000) and "suggests excessive self-love and arrogance because of imagined superiority" (WBD, 1996). This is true with the people of Pharaoh, which makes Pickthall's translation precise. But *proud* also "suggests ... proper self-respect and personal dignity because of real worth" (WBD, 1996). As a result, Pickthall's translation may mislead its receptors, thus making them imagine that the people of Pharaoh were of self-respect and dignity rather than arrogance.

In addition, ‘Alî's translation «be not arrogant as against God» seems accurate because *arrogant* means "exaggerating or disposed to exaggerate one's own worth or importance often by an overbearing manner" (MWCDT, 2000). The overbearing manner of Pharaoh and his people can be proven by the fact that they made the Israelites slaves in Egypt as shown by the verse that reads:

﴿وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَىٰ أَنْ عَبَّدَتْ بَنِي إِسْرَءِيلَ﴾

﴿Watilka ni‘matun tamunnuhâ ‘alayya an ‘abbadta Bany Isrâ‘eela/ And is this—that you have enslaved the Children of Israel—the favour with which you reproach me?﴾ (26:22). Lastly, Arberry's translation as «Rise not up against God» does not seem accurate as *rise up* means "to start to protest and fight against a government or leader: REBEL, REVOLT" (MED, 2002). Thus, it has modern connotations that do not suit the diachronic atmosphere of the Qur’ânic text.

﴿وَلَقَدْ عَدَتْ بِرِّي رَبِّيَ كُفْرًا تَرْمِثُونِ﴾

﴿Wa innee ‘uṭṭu biRabee waRabbikum an tarjumûni/ I seek refuge in my Lord and yours against your insults!﴾ (44:20). The verb رَجَمَ *rajama* has many meanings, including: to stone, kill, cast aspersions on, doubt, cast out, etc. (Ibn Manthûr, 1979; AAL, 1972; Al-Aṣṣfahânî, 2002). Concerning the meaning of أَنْ تُرْجَمُونَ *an tarjumûni*, interpreters have two different opinions. The first opinion, reported by Qatâda¹⁰ and adopted by a large number of interpreters, is that أَنْ تُرْجَمُونَ *an tarjumûni* is Prophet Moses' warning to the people of Pharaoh against stoning him to death (SCIA, 1995: 735; KFCPHQ, 2004: 1250; Al-Baydâwî, 1999, Vol. 2: 382; Ibn Katheer, 1970, Vol. 6: 250; As-Suyûtî & Al-Mahallî, 2000: 497; Al-Qurṭubî, 1990, Vol. 9: 6184; Ash-Shawkânî, 1979, Vol. 4: 573; Aṣ-Ṣâbûnî, 1979, Vol. 15: 1336; Az-Zamakhsharî, n.d., Vol. 4: 503; Âshûr, 2003, Vol. 16: 3959; Aṭ-Ṭabarî, 1972, Vol. 11: 71; An-Naysabûrî, 1972: 83). The second view, reported by Ibn ‘Abbâs¹¹ and adopted by some interpreters, is that أَنْ تُرْجَمُونَ *an tarjumûni* refers to Prophet Moses' warning to the people of Pharaoh against casting aspersions on him by calling him a liar or a sorcerer (Al-Baydâwî, 1999, Vol. 2: 382; Ibn Katheer, 1970, Vol. 6: 250; Al-Qurṭubî, 1990, Vol. 9: 6184; Ash-Shawkânî, 1979, Vol. 4: 574; Aṭ-Ṭabarî, 1972, Vol. 11: 71; An-Naysabûrî, 1972: 83). In accordance with the first view, أَنْ تُرْجَمُونَ *an tarjumûni* can be translated as ﴿that you should (not) stone me (to death)﴾*; and in line with the latter, it can be rendered as ﴿that you should (not) cast aspersions on me﴾*. But it is seen here that it is better to adopt the view held by the majority of interpreters and translate أَنْ تُرْجَمُونَ *an tarjumûni* according to the first view.

With the exception of ‘Alî, all the translators under study rely on the first opinion adopted by the majority of interpreters and translate أَنْ تُرْجَمُونَ *an tarjumûni* in accurate ways. Pickthall translates it as ﴿lest ye stone me to death﴾, Arberry as ﴿lest you should stone me﴾ and Ghâlî as ﴿that you should (not) stone me﴾. Though *stone to death* used by Pickthall and *stone* used by Arberry and Ghâlî convey the same meaning, Pickthall's translation is clearer since *stone* also means "to throw stones at someone" (CIDE, 1995) without killing him. Therefore, Arberry and Ghâlî's translations may convey the probability of mere stoning Prophet Moses rather than killing him.

‘Alî is the only one to choose the second interpretation, but his translation, though accurate, gives the result rather than the action. He translates أَنْ تُرْجَمُونَ *an tarjumûni* as ﴿against your injuring me﴾. *Injure* means "to damage sb's reputation, pride, etc." (OALD, 1992). The result of casting aspersions on someone can lead to damaging his/her reputation.

﴿فَدَعَا رَبَّهُ أَنَّ مَثَلَهُمْ كَمِثْلِ خَرْدَلٍ﴾

﴿Fada'â Rabbahu anna ha'ulâ'i qawmun mujrimûna/ [Moses] cried to his Lord, 'These people are evildoers!'﴾ (44:22). Many interpreters agree that this verse contains an ellipsis at its beginning, referring to the belying with which the people of Pharaoh faced Prophet Moses, even after he had showed them many miracles¹². In addition, they believe that the ف *fâ* in فَدَعَا *fada'â* is a particle of consequence (*ta'qeeb*) referring to the fact that Prophet Moses, as a result of the unbelief and stubbornness he found in Egypt after a long time calling the people of Pharaoh, had no choice but to invoke Allâh against them¹³ (SCIA, 1995: 735; KFCPHQ, 2004: 1250; Al-Baydâwî, 1999, Vol. 2: 382; Ibn Katheer, 1970, Vol. 6: 250; Al-Qurtubî, 1990, Vol. 9: 6185; Aş-Şâbûnî, 1979, Vol. 15: 1336; Âshûr, 2003, Vol. 16: 3960; Aţ-Tabarî, 1972, Vol. 11: 72; An-Nasafî, 1982, Vol. 3: 129). Accordingly, there should be a reference to the ellipsis at the beginning of the verse such as ﴿But they insisted on their unbelief﴾. This suggested clause sums up the whole situation: the people of Pharaoh's belying Prophet Moses and denying the miracles he showed them. As regards the ف *fâ* in فَدَعَا *fada'â*, it can be rendered as ﴿thus,﴾*. *Thus* is equivalent to the ف *fâ* since it (*thus*) clearly shows that the relationship between the verse under consideration and the last four ones is a cause-effect relationship.

The only one among the four translators to clarify the ellipsis at the beginning of the verse is 'Alî, who renders it as ﴿(But they were aggressive:))﴾. However, the clause that 'Alî offers suggests that the people of Pharaoh were aggressive, which may refer to any sort of bodily harm rather than their unbelief in Prophet Moses and the miracles with which he was sent to them.

Ghâlî is the best one to precisely translate the ف *fâ* in فَدَعَا *fada'â* as ﴿So﴾. As to 'Alî, he renders the ف *fâ* as ﴿then﴾. Though *then* is synonymous to *so* in showing the result, it also means "at a particular time in the past or in the future" (MED, 2002). Therefore, 'Alî's ﴿then﴾ may be understood as referring to the time in which Prophet Moses invoked his Lord to destroy the people of Pharaoh instead of referring to the frustrating result that made him do so.

Pickthall and Arberry misunderstand the ف *fâ* in فَدَعَا *fada'â* as a particle of addition (*idâfa*) and render it as ﴿And﴾. Though the ف *fâ* in Arabic can be used both as a particle of consequence (*ta'qeeb*) and addition (*idâfa*), it is used in the verse under study, according to the view held by the majority of interpreters, as a particle of consequence (*ta'qeeb*).

﴿فَأَسْرِ بِعِبَادِي لَيْلًا إِنَّكُمْ مُّتَّبِعُونَ﴾ (١٣)

﴿Fa'asri bi 'ibâdee laylan innakum muttaba'ûna/ [God replied], 'Escape in the night with My servants, for you are sure to be pursued.﴾ (44:23). As in the last verse, the *fâ* in فأسر *fa'asri* is a particle of consequence (*ta'qeeb*). It refers to Allâh's response, which comes in this verse as a result of Prophet Moses' invocation against the people of Pharaoh. Here, Allâh orders Prophet Moses to take those who believed in him being sent as a Messenger from Allâh and the divine miracles which he showed them and to leave Egypt by night ¹⁴ (SCIA, 1995: 735; KFCPHQ, 2004: 1251; Ash-Shawkânî, 1979, Vol. 4: 574; Ibn Katheer, 1970, Vol. 6: 250; Al-Qurtubî, 1990, Vol. 9: 6185; Aş-Şâbûnî, 1979, Vol. 15: 1336; Âshûr, 2003, Vol. 16: 3960; Aţ-Tabarî, 1972, Vol. 11: 72; Az-Zamakhsharî, n.d., Vol. 4: 503; An-Naysabûrî, 1972: 84). Accordingly, it can be translated as «thus»*, as explained above in the last verse. 'Alî completely neglects the *fâ* in فأسر *fa'asri*, and the rest of translators mistranslate it as «then». The commentary on «then» in the last verse can also be applied here.

In line with the interpretations offered above, the verse under study contains an ellipsis referring to Allâh's response to the invocation of Prophet Moses. This ellipsis should be made clear as, for example, «Allâh ordered him, saying,»*. Pickthall and 'Alî succeed in filling the ellipsis: the first renders it as «(his Lord commanded)» and the latter as «(The reply came:)». Arberry and Ghâîf, in contrast, neglect it completely.

الإسراء *Al-Isrâ'* is walking or traveling by night (Ibn Manthûr, 1979; AAL, 1972). Accordingly, فأسر *fa'asri* can be translated as «set forth ... by night»*. *Set forth* means "to start a journey, especially one that is long or difficult" (MED, 2002). This suggested translation seems precise, especially Prophet Moses' journey to the Red Sea was very difficult as the road was very long for him and those who accompanied him with their children and wealth (Ibn Katheer, 2000: 282). In addition, he had to begin this journey by night, thus making it more difficult.

Arberry and Ghâîf choose *set forth*: the first translates فأسر *fa'asri* *bi'ibâdee* as «set thou forth with My servants in a watch of the night» and the latter as «set froth with My bondmen by night». Pickthall renders it as «Take away My slaves by night». *To take away someone* means "to make someone leave a place and go somewhere else" (CIDE, 1995). Therefore, it can be a precise translation. However, this phrasal verb is more used nowadays to refer to buying food in a shop or restaurant and eating it somewhere else (CIDE, 1995) and, hence, it is unsuitable to fit the Qur'ânic text. As to 'Alî, he translates فأسر *fa'asri* *bi'ibâdee* as

«March forth with My Servants by night». *March* means "to walk with stiff regular steps like a soldier" (OALD, 1992). It is not expected to find people walk in "stiff regular steps" while escaping from a tyrant like Pharaoh, thus rendering 'Alî's translation imprecise.

﴿وَأَتْرَكَ الْبَحْرَ رَهْوًا إِنَّهُمْ جُنْدٌ مُّغْرَقُونَ﴾ (٤٤)

«Wa utruki al-bahra rahwan innahum jundun mughraquûna/ Leave the sea behind you parted and their army will be drowned.» (44:24). Denotatively, رَهْوٍ *rahw* means either still or divided (Ibn Manthûr, 1979; AAL, 1972, Al-Aṣṣahâni, 2002). Concerning the meaning of رَهْوًا *rahwan* as used in the verse under consideration, many interpreters agree that it may mean *still* or *divided*. They see that when Prophet Moses and those who believed with him crossed the Red Sea, Prophet Moses wanted to strike it with his stick so that it would go back as it had been, and it would form a barrier between them and Pharaoh and prevent him from reaching them. However, Allâh commanded him to leave it as it was, quiet and divided, and gave him the glad tidings that Pharaoh and his soldiers would be drowned and that he should not have feared either being overtaken by Pharaoh or drowning in the sea (KFCPHQ, 2004: 1251; Ash-Shawkânî, 1979, Vol. 4: 574-575; Ibn Katheer, 1970, Vol. 6: 250; Al-Qurṭubî, 1990, Vol. 9: 6186; Aṣ-Ṣâbûnî, 1979, Vol. 15: 1336; Âshûr, 2003, Vol. 16: 3961; Az-Zamakhsharî, n.d., Vol. 4: 503; An-Naysabûrî, 1972: 84-85; Al-Bayḍâwî, 1999, Vol. 2: 382; An-Nasafî, 1982, Vol. 3: 129; As-Suyûtî & Al-Mahallî, 2000: 497). Consequently, رَهْوًا *rahwan* can be translated as «still»* or as «parted»*. Nevertheless, in the light of the verse that reads:

﴿وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ نَظَرُونَ﴾

«Wa'ith faraqnâ bikumu al-bahra fa'anjaynâkum wa'aghraqnâ 'âlâ Fir'awna wa'antum tanṭhurûna/ and when We parted the sea for you, so saving you and drowning Pharaoh's people right before your eyes.» (2:50), it is seen here that adopting the meaning of the sea being parted is better.

Except for 'Alî, all the translators under study choose the meaning of stillness. Pickthall precisely translates رَهْوًا *rahwan* as «at rest», an expression that means "not moving: *The lake was at rest*" (WBD, 1996). Arberry and Ghâlî, in addition, render it as «becalmed» which means "motionless by lack of wind" (MWCDT, 2000). Thus, this translation may suggest that the sea was still because of the lack of wind rather than a divine miracle. In contrast, 'Alî relies on the meaning of the sea being parted and translates رَهْوًا *rahwan* as «as a furrow (divided)». A *Furrow* is "a wide deep line made in the surface of something, especially the ground"

(LDCEO, 2006). As long as *furrow* conveys the meaning of being parted, 'Alî's translation seems redundant.

﴿كَمْ تَرَكَوْا مِنْ جَنَّاتٍ وَعُيُونٍ﴾

﴿Kam tarakû min janâtin wa'uyûnin/ Many a garden and spring they left behind﴾ (44:25). According to a great number of interpreters and lexicographers, عُيُونُ 'uyûnin refers to the natural springs and their branches that were spread over many parts of Egypt (Ibn Katheer, 1970, Vol. 6: 251; Aş-Şâbûnÿ, 1979, Vol. 15: 1336; KFCPHQ, 2004: 1251; SCIA, 1995: 735; As-Suyûtÿ & Al-Mahallÿ, 2000: 496; Ibn Manthûr, 1979; Al-Aşfahânÿ, 2002). Therefore, عُيُونُ 'uyûnin can be translated as «springs»* since a *spring* is a "(place where there is) water coming up naturally from the ground; flow of this: a hot spring; a mineral spring" (OALD, 1992). For more clarification and precision, «springs» can be described in a parenthesis as «(of water)»*. This is owing to the fact that *spring* also means "a place where water, oil, etc. wells up from the earth; the basin or flow so formed" (COD, 1995). Therefore, the parenthesis «(of water)» can clarify the nature of the springs; that is, they were water springs, not any other type of springs.

Pickthall's translation as «watersprings», therefore, is the most precise rendering among the four ones under study. Moreover, 'Alî and Ghâlf's renderings as «springs» are also accurate, but not as precise and clear as that of Pickthall. As to Arberry, he translates عُيُونُ 'uyûnin as «fountains». It is true that a *fountain* is "a natural spring of water" (COD, 1995), thus making it near to the original, but it is more widely known as "a stream of water that is forced up into the air through a small hole, esp. for decorative effect, or the structure in a lake or pool from which this flows" (CIDE, 1995). Consequently, many receptors of Arberry's translation may be misled and think that the function of عُيُونُ 'uyûnin used in the verse was just decoration rather than their function of drinking and irrigation.

﴿وَزُذُوعٍ وَمَقَامٍ كَرِيمٍ﴾

﴿Wazurû'in wamaqâmin kareemin/ many a cornfield and noble building﴾ (44:26). Many interpreters believe that مَقَامٍ maqâmin is a generic noun referring to the places in which the people of Pharaoh lived and enjoyed luxury and the ease of life (Ibn Katheer, 1970, Vol. 6: 251; Ash-Sha'râwÿ, 1999, CD 4, Sûrâ 44; Aş-Şâbûnÿ, 1979, Vol. 15: 1336; KFCPHQ, 2004:

1251; SCIA, 1995: 735; Az-Zamakhsharî, n.d., Vol. 4: 503; An-Nasafî, 1982, Vol. 3: 130). Accordingly, مَقَامٌ *maqâmin* can be translated as «dwellings»*. A *dwelling* is "a building or place of shelter to live in; place of residence; abode; home" (AHD, 2000). Thus, the suggested «dwellings» can entail all the types of places where the people of Pharaoh lived.

Pickthall renders مَقَامٌ *maqâmin* as «sites». A *site* is "a place where something is, was, or will be built, or where something happened, is happening, or will happen" (CIDE, 1995). It is not a place where people can live or stay. Therefore, it is not an accurate translation. As to 'Alî, he renders مَقَامٌ *maqâmin* as «buildings». A *building* is any "structure with a roof and walls" (OALD, 1992). Consequently, houses, schools, churches, hospitals, etc. are all buildings. Though *building* entails the meaning of dwellings, it refers to many other things not included in the Arabic مَقَامٌ *maqâmin*, thus making it an imprecise translation.

Arberry and Ghâlî translate مَقَامٌ *maqâmin* as «a station» that has many meanings among which is "the place or position in which something or someone stands or is assigned to stand or remain" (MWCDT, 2000). With this meaning, *station* seems a close word to the intended meaning of the Arabic مَقَامٌ *maqâmin*. However, this meaning of *station* is rare and may be unknown to many people. In addition, it (*station*) is well known as meaning

1 a place where trains or buses regularly stop so that passengers can get on and off, goods can be loaded etc., or the buildings at such a place 2 a building or place that is a centre for a particular kind of service or activity: a police station 3 an organization which makes television or radio broadcasts, or the building where this is done. (LDCEO, 2006)

It is clear that the modern meanings of *station* make it difficult to be understood as a close translation of مَقَامٌ *maqâmin*. It seems that both Arberry and Ghâlî made a wrong deduction by imagining that *station* could be the noun from the verb *stay* with the meaning of staying.

﴿وَقَعَمُوا كَانُوا فِيهَا فِتْنَةً﴾ (٧)

«Wana'matin kânû feeha fâkiheena/ many a thing in which they had delighted» (44:27). Denotatively, the difference between نَعْمَةً *na'ma* and نِعْمَةً *ni'ma* is that the first means a life of ease and comfort, while the latter means a specific favor or blessing (Ibn Manthûr, 1979; AAL, 1972; Al-Aṣfahânî, 2002). Regarding the verse under study, نَعْمَةً *na'matin* refers to the easy comfortable life which the people of Pharaoh enjoyed. Actually,

they were blessed with an abundant river, with seven branches at that time (Ibn Katheer, 1970, Vol. 6: 251); different crops and fruits; many types of animals; and a land filled with various sorts of metals, jewels and materials. As a result, they enjoyed a greatly comfortable life (Aş-Şâbûnî, 1979, Vol. 15: 1337; SCIA, 1995: 735; Az-Zamakhsharî, n.d., Vol. 4: 503; An-Nasafî, 1982, Vol. 3: 130; As-Suyûtî & Al-Mahallî, 2000: 496; An-Naysabûrî, 1972: 85; Ash-Shawkânî, 1979, Vol. 4: 575). Thus, نَعْمَةٌ *na'matin* can be translated as «comfort»* which means "a pleasant way of life in which you have every thing you need" (MED, 2002) and "freedom from pain or hardship; ease: *My father makes enough money for us to live in comfort*" (WBD, 1996), and this is the very way Pharaoh's people lived.

Ghâlî is the best among the four translators to render نَعْمَةٌ *na'matin* as «comfort». Pickthall translates it as «pleasant things». It seems here that Pickthall plays safe and chooses paraphrase rather than translation, asserting that the blessings mentioned in the last two verses -- springs of water, noble dwellings, plantations, etc.-- gave pleasure to the people of Pharaoh. Regarding 'Alî, he renders نَعْمَةٌ *na'matin* as «wealth (and conveniences of life)». The paraphrased phrase «(and conveniences of life)», it seems, is more accurate than «wealth» in conveying the meaning. This is due to the fact that *convenience* is "something (as an appliance, device, or service) conducive to comfort or ease" (MWCDT, 2000). *Wealth*, on the other hand, refers to "a large amount of money and other valuable possessions" (CIDE, 1995). The people of Pharaoh may have possessed much money, but having a larger amount of money alone cannot make anybody lead a life of ease, especially نَعْمَةٌ *na'matin*, as explained above, refers to many other blessings rather than money. Had 'Alî left «conveniences of life» and deleted «wealth», his translation would have been more accurate and less redundant. Arberry renders نَعْمَةٌ *na'matin* as «prosperity» which means "the condition of being successful or thriving; especially: economic well-being" (MWCDT, 2000). As mentioned above, نَعْمَةٌ *na'matin* entails more meanings than economic success and flourishing. As long as Arberry's translation cannot cover the numerous meanings and connotations behind نَعْمَةٌ *na'matin* of living a life of ease and freedom from all worries and troubles, it is seen as imprecise.

﴿كَذَٰلِكَ وَأَوْثَرْنَاهَا قَوْمًا آخَرِينَ﴾

«Kazâlika w'awrathnâhâ qawman âkhareena/ We gave these to another people to inherit.» (44:28). There are two opinions concerning the pronoun *hâ* in أَوْثَرْنَاهَا *awrathnâhâ*. Some interpreters see that it refers to the

blessings mentioned in the last three verses, including the springs of water, noble dwellings, plantations and the comfort of life that the people of Pharaoh enjoyed (SCIA, 1995: 735; KFCPHQ, 2004: 1251; Al-Baydâwî, 1999, Vol. 2: 383). Other interpreters think that the *hâ* in *أَوْرَثْنَاهَا* *awrathnâhâ* refers to the kingdom of Egypt which Allâh made an inheritance for another people (Ibn Katheer, 1970, Vol. 6: 251; Aş-Şâbûnî, 1979, Vol. 15: 1337; Az-Zamakhsharî, n.d., Vol. 4: 503-504; Qutb, 1977, Vol. 5: 3214; Al-Qurṭubî, 1990, Vol. 9: 6188). According to the first interpretation, *أَوْرَثْنَاهَا* *awrathnâhâ* can be translated as «We made (these blessings) an inheritance»*; and in line with the latter, it can be translated as «We made (the kingdom of Egypt) an inheritance»*.

Ghâlî is the best one to translate the intended meaning of the *hâ* in *أَوْرَثْنَاهَا* *awrathnâhâ*. He adopts the first interpretation and renders it as «We made another people to inherit (these favors)». «Favors» precisely expresses the meaning of the blessings Allâh conferred upon the people of Pharaoh. ‘Alî, in a similar way, adheres to this very view and translates *أَوْرَثْنَاهَا* *awrathnâhâ* as «We made another people inherit (those things)». However, «things» is a very broad word entailing many things more than the blessings mentioned in Verses 25, 26 and 27. Pickthall and Arberry do not pay any attention to what is indicated by the *hâ* in *أَوْرَثْنَاهَا* *awrathnâhâ*. Both render it literally: the first as «We made *it* an inheritance for other folk» [italics added] and the latter as «We bequeathed *them* upon another people» [italics added], without clarifying to what «it» or «them» refer to.

﴿فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ﴾

«Famâ bakat ‘alayhimu as-samâ’u wal-ardu wamâ kânû munthareena/ Neither heavens nor earth shed a tear for them, nor were they given any time.» (44:29). Regarding the meaning of *بَكَتْ* *bakat*, there are two views. Many interpreters believe that the heaven and the earth truly weep for the believer who dies, supposing that their weeping is in the form of eclipses, violent storms and reddening of the heaven (SCIA, 1995: 735; KFCPHQ, 2004: 1251; Ibn Katheer, 1970, Vol. 6: 252; Aş-Şâbûnî, 1979, Vol. 15: 1337; Aţ-Ṭabarî, 1972, Vol. 11: 74-75; An-Naysabûrî, 1972: 84). In this concern, they quote Ibn ‘Abbâs who, when asked whether the heaven and the earth literally weep, said,

All human beings have gates in the heaven through which their provision comes down and their good deeds ascend. When a believer dies, his/her gate is closed. It misses him/her and weeps for him/her. Besides, the place

of prayer where he/she used to pray and remember Allâh weeps for him/her. But the people of Pharaoh left no trace of righteousness behind and had no good deeds that ascended to Allâh, and, as a result, neither the heaven nor the earth wept for them. (as cited in As-Suyûtî, 1983, Vol. 7: 411)

Accordingly, بُكَتْ *bakat* can be literally translated as «wept»*.

On the other hand, other interpreters (Al-Baydâwî, 1999, Vol. 2: 383; Ash-Shawkânî, 1979, Vol. 4: 575; Al-Qurṭubî, 1990, Vol. 9: 6188-6189; Az-Zamakhsharî, n.d., Vol. 4: 504) believe that the verse under study contains an ellipsis, quoting Al-Hasan as saying, "فَمَا بُكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ" *famâ bakat 'alayhimu as-samâ'u wal-ardu* means that neither the dwellers of the heaven (angels) nor the believers on earth wept for the people of Pharaoh who did nothing good in their lives" (as cited in Az-Zamakhsharî, n.d., Vol. 4: 504). In accordance with this view, فَمَا بُكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ *famâ bakat 'alayhimu as-samâ'u wal-ardu* can be translated as «Thus, neither (the dwellers of) the heaven nor (those of) the earth wept for them»*.

The four translators under study adopt the first view and translate بُكَتْ *bakat* accordingly. Pickthall translates the whole construction فَمَا بُكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ *famâ bakat 'alayhimu as-samâ'u wal-ardu* as «And the heaven and the earth wept not for them», 'Alî as «And neither heaven nor earth shed a tear over them», Arberry as «Neither heaven nor earth wept for them» and Ghâlî as «So, in no way did the heaven and the earth weep for them». However, the second view seems more convincing and logical, especially it is reported in Prophet Muḥammad's biography that when his son (Ibrâheem) died and there was a solar eclipse at the same time, some Muslims tried to link between Ibrâheem's death and the eclipse, imagining that the sun was eclipsed for his death. Then, Prophet Muḥammad reproached them, saying that neither the sun nor the moon eclipsed for anybody's life or death¹⁵. Therefore, it is more convincing to understand the verse under study as meaning that neither the dwellers of the heaven nor those of the earth wept for the people of Pharaoh rather than imagine that any storm or eclipse, solar or lunar, means that a believer has died.

﴿وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَءِيلَ مِنَ الْعَذَابِ الْمُهِينِ﴾ (٣٠)

«Walaqad najjaynâ Bany Isrâ'eela min al-‘aṭhâbi al-muheeni/ We saved the Children of Israel from their degrading suffering» (44:30). Israel (*Isrâ'eel*) is another name for Prophet Jacob (*Ya'qûb*), whose twelve sons, including Prophet Joseph (*Yûsuf*), were the beginning of what was later

called الأسباط (*Al-Asbât*) or بنو إِسْرَائِيلَ (*Banu Isrâ'eel*). Each son formed a big family that was branched into many bigger families. The بَنِي إِسْرَائِيلَ *Bany Isrâ'eel* used in the verse under study refers to the descendants of the twelve sons of Prophet Israel (*Isrâ'eel*) born and brought up in Egypt over a period of more than four hundred years (Ibn Katheer, 1970, Vol. 6: 253; Ibn Katheer, 2000: 239). Therefore, بَنِي إِسْرَائِيلَ *Bany Isrâ'eel* can be translated as «the Israelites»* which means "descendents of Israel (Jacob); Jews; Hebrews" (*WBD*, 1996), thus making it a precise translation.

Pickthall, 'Alî and Arberry translate بَنِي إِسْرَائِيلَ *Bany Isrâ'eel* as «the Children of Israel». Though denotatively accurate, this translation may mislead the receptors and make them believe that those whom Allâh saved from Pharaoh and his humiliating torment were the twelve sons of Prophet Jacob (*Ya'qûb*) rather than their grandsons who lived in the days of Prophet Moses more than four hundred years later. As to Ghâî, he renders بَنِي إِسْرَائِيلَ *Bany Isrâ'eel* as «the Seeds of 'Isrâîl». Though *seed* seems a precise translation since it refers to "all the people who are the children, grandchildren, etc. of one man" (*OALD*, 1992), it is broader than the suggested *Israelites*. Thus, it may make the receptors think that those referred to in the verse include the direct children of Prophet *Isrâ'eel* (*Ya'qûb*/Jacob) as well as his descendants, which is completely untrue. In addition, *seed* is uncountable (*OALD*, 1992; *LDCEO*, 2006) and, consequently, cannot be put in the plural as Ghâî does. Finally, *seed* is originally a Biblical term used "humorously" (*LDCEO*, 2006) and is highly literary (*OALD*, 1992; *WBD*, 1996). Therefore, *seed*, with its Biblical and humorous connotations, is unsuitable for the Qur'ânic context, and its being highly literary does not mean that it will be easily understood by the average receptor.

﴿وَلَقَدْ اخْتَرْنَهُمْ عَلَىٰ عِلْمٍ عَلَی الْمَلٰٓئِكَةِ﴾

«Walaqadi ikhtarnâhum ‘ala ‘ilmin ‘ala al-‘âlameena/ We chose them knowingly above others» (44:32). In this verse, عَلَی *‘ala ‘ilmin* is extraposed to refer to Allâh's foreknowledge that the Israelites, though the best of their time for being the only people to worship Allâh alone, would deteriorate morally and, thus, lose His mercy later (Az-Zamakhsharî, n.d., Vol. 4: 504; Ash-Sha'râwî, 1999, CD 4, Sûrâ 44). Apart from 'Alî, all the translators under study render the extraposition represented by عَلَی *‘ala ‘ilmin* accurately. Pickthall renders the complete verse as «And We chose them, purposely, above (all) creatures», Arberry as «and We chose them, out of a knowledge, above all beings» and Ghâî as «And indeed We

already chose them, out of a knowledge, over the worlds). Structurally, all these translations are in accord with the extraposition in this verse. On the other hand, 'Alî renders this verse as «And We chose them aforetime above the nations, knowingly», without preserving the Qur'ânic extraposition, though important in stressing Allâh's foreknowledge. Placing «knowingly» at the end of the verse, as done by 'Alî, does not reflect the stressing of Allâh's foreknowledge. Rather, it makes it secondary in importance.

Semantically, Pickthall is the only one to deviate from the intended meaning of *عَلَىٰ عِلْمٍ* 'ala 'ilmin. «Knowingly» used by 'Alî and «out of a knowledge» used by Arberry and Ghâlî precisely convey the sought meaning of this phrase. In contrast, Pickthall's «purposely» means "on purpose; intentionally" (OALD, 1992), thus asserting the meaning of intention rather than knowledge.

العالمين Al-'Âlameen is used in the Qur'ân with various meanings among which are: (1) all types of creations as in the verse that reads:

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

«Al-hamdu lil-Lâhi Rabbi al-'âlameena/ Praise belongs to God, Lord of the Worlds» (1:2); (2) the jinn and humankind as in the verse:

﴿بَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا﴾

«Tabâraka allathee nazzala Al-furqâna 'ala 'abdihi liyakûna lil-'âlameena naṭheeran/ Exalted is He who has sent the Differentiator down to His servant so that it may be a warning to all people.» (25:1); and (3) all people as in the Qur'ânic verse:

﴿قَالُوا أَوَلَمْ نَسْأَلْكَ عَنِ الْعَالَمِينَ﴾

«Qâlû awalam nanhaka 'ani al-'âlameena/ They answered, 'Have we not told you not to interfere [between us and] anyone else?'» (15:70) (Ibn Manthûr, 1979; Al-Aṣfahânî, 2002). Commenting on the verse under study, many interpreters either believe that *العالمين* al-'âlameena refers to all people of the Israelites' time (Aṣ-Ṣâbûnî, 1979, Vol. 15: 1337) or just interpret it as the worlds of their time (Ibn Katheer, 1970, Vol. 6: 254; An-Naysabûrî, 1972: 85; SCIA, 1995: 736; KFCPHQ, 2004: 1252; Qutb, 1977, Vol. 5: 3214; An-Nasafî, 1982, Vol. 3: 130; Az-Zamakhsharî, n.d., Vol. 4: 504) without clarifying the nature of these worlds. It seems more convincing to understand *العالمين* al-'âlameena as referring to the world of mankind of whom the Israelites were the part that Allâh chose. In addition, *العالمين* al-'âlameena should be described as those people who were contemporary to the Israelites. Leaving it open may mislead receptors and make them believe that the Israelites have been the best

people ever created, which is a false allegation since, according to Islamic belief, Muslims are better than the Israelites were, as the Qur'ân asserts:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾

﴿Kuntum khayra ummatin ukhrijat lin-nâsi/ [Believers], you are the best community singled out for people﴾ (3:110) (Ibn Katheer, 1970, Vol. 6: 255; An-Naysabûrî, 1972: 85; SCIA, 1995: 736; KFCPHQ, 2004: 1252; Qutb, 1977, Vol. 5: 3214; An-Nasafî, 1982, Vol. 3: 130; Az-Zamakhsharî, n.d., Vol. 4: 504; Aş-Şâbûnî, 1979, Vol. 15: 1337) ¹⁶. Accordingly, *العالمين* *al-âlameena* can be translated as ﴿all people (of their time)﴾*.

All the translators under study fail to give an accurate translation of *العالمين* *al-âlameena*. Pickthall translates it as ﴿(all) creatures﴾. A *creature* is “any living person or animal; anything created; creation” (WBD, 1996). Thus, Pickthall’s translation entails animals and all inanimate beings as part of those over whom Allâh chose the Israelites, which is not true. In a similar way, Arberry renders *العالمين* *al-âlameena* as ﴿all beings﴾. A *being* is “anything that exists or imagined” (COD, 1995), thus entailing all creatures: humans, animals, plants, the inanimate, etc., real and imagined. This is also a broader word than the original. As to Ghâîf, he renders it as ﴿the worlds﴾. *World* means “all people; the human race; the public: *The whole world knows it*” (WBD, 1996). Accordingly, Ghâîf’s translation can be accepted as a precise translation. However, *world* also means “people or things belonging to a certain class or sphere of activity, interest, etc.: ○ the animal/insect world” (OALD, 1992). In accord with this definition, Ghâîf’s ﴿the worlds﴾ can entail all groups of people or things regarded as worlds, e.g. the insect world, the plant world, the stone world, the bird world, the food world, etc. In this way, Ghâîf’s rendering gets as broad as Pickthall’s ﴿(all) creatures﴾ and Arberry’s ﴿all beings﴾ and, therefore, as imprecise as they.

Regarding ‘Alî, he renders *العالمين* *al-âlameena* as ﴿the nations﴾. A *nation* is “a community of people of mainly common descent, history, language, etc. forming a state or inhabiting a territory” (COD, 1995). So, ‘Alî’s rendering can be accepted as a precise translation since it denotes various groups of people of common cultures, which is somewhat similar to the concept denoted by *العالمين* *al-âlameena* as used in the verse under consideration. However, *the nations* is also “a Biblical term referring to the heathen nations or Gentiles [non-Israelites]” (WBD, 1996) as used in the Biblical verse that reads “Sing to the Lord, praise his name; proclaim his salvation day after day. Decide his glory among the nations, his marvelous deeds among all peoples” (Psalms 96:3-4). This meaning of *the*

nations in this Biblical verse is different from the sought meaning of *العالمين* *al-‘âlameena* in the verse under study.

None of the four translators clarifies that Allâh preferred the Israelites only to their contemporaries in Prophet Moses’ age, not to all people of all ages.

﴿وَأَنبَأْتَهُمْ مِنَ الْآيَاتِ مَا فِيهِ بَلَدٌ مُّبِينٌ﴾ (٣٣)

﴿Wa’âtaynâhum mina al-âyâti mâ feehi balâ’un mûbeenun/ We gave them revelations in which there was a clear test.﴾ (44:33). Denotatively, *آية* *âyâ* is a miracle, symbol, lesson or verse (Ibn Manthûr, 1979; AAL, 1972). Commenting on the verse under study, some interpreters agree that *الآيات* *al-âyâti* refers to the many miracles Allâh showed to the Israelites like dividing the sea for them¹⁶, shading them with clouds and providing them with *mann* (sweat gum) and quails¹⁸ (Al-Qurṭubî, 1990, Vol. 9: 6192; Az-Zamkharî, n.d., Vol. 4: 504; Ibn Katheer, 1970, Vol. 6: 255; SCIA, 1995: 736; KFCPHQ, 2004: 1252; Aṭ-Ṭabarî, 1972, Vol. 11: 76; Aṣ-Ṣâbûnî, 1979, Vol. 15: 1337; Ash-Shawkânî, 1979, Vol. 4: 576; As-Suyûtî, 1983, Vol. 7: 414). All these happenings are described as miracles (*آيات* *âyât*) since they are acts of extraordinary nature that would not have happened had Prophet Moses not been among the Israelites. Therefore, *الآيات* *al-âyâti* can be translated as «miracles»* since a *miracle* is an “event which does not follow the known laws of nature and is therefore thought to be caused by some supernatural power” (OALD, 1992). As long as what happened with the Israelites was not in accord with the known laws of nature, «miracles» seems a precise translation for *الآيات* *al-âyâti*.

‘Alî and Arberry render *الآيات* *al-âyâti* as «Signs». *Sign* has many meanings among which is “a miracle evidencing supernatural power” (COD, 1995). Since *sign* is synonymous to *miracle*, translating *الآيات* *al-âyâti* as «Signs» is accurate. However, the many other meanings of *sign*¹⁹ make «Signs» less accurate than the direct «miracles». As to Pickthall, he renders *الآيات* *al-âyâti* as «portents». *Portent* is “a warning, usually of coming evil; sign; omen: *The black clouds were a portent of bad weather*” (WBD, 1996). Though *portent* is synonymous to *sign*, thus making Pickthall’s translation accurate, it is more widely known as a warning of something evil coming in the future. Consequently, «portents» may mislead the receptors and perhaps make them imagine that Allâh gave the Israelites warnings instead of showing them miracles. In the first three editions of his translation, Ghâli translates *الآيات* *al-âyâti* as «Signs». But in the latest edition (2005), he prefers to transliterate it as «‘âyât», even

without a footnote to clarify its meaning, thus making it ambiguous for the receptor having no knowledge of Arabic.

﴿إِنَّ هَؤُلَاءِ لَيَقُولُونَ﴾

﴿Inna hâ'ulâ'i layaqûlûna/ These people here assert﴾ (44:34). According to a big number of interpreters, هَؤُلَاءِ hâ'ulâ'i refers to the unbelievers of Mecca who were contemporary to Prophet Muhammad, rejected his Message and belied him (Al-Qurtubî, 1990, Vol. 9: 6193; Az-Zamksharî, n.d., Vol. 4: 504; Ibn Katheer, 1970, Vol. 6: 255; An-Naysabûrî, 1972: 86; KFCPHQ, 2004: 1252; Aş-Şâbûnî, 1979, Vol. 15: 1337; Ash-Shawkânî, 1979, Vol. 4: 576; As-Suyûtî, 1983, Vol. 7: 414; Al-Baydâwî, 1999, Vol. 2: 383). Consequently, هَؤُلَاءِ hâ'ulâ'i can be translated as «these (unbelievers of Mecca)»*.

Pickthall literally translates هَؤُلَاءِ hâ'ulâ'i as «these», without indicating to whom this pronoun refers. This makes his translation ambiguous, especially the demonstrative pronoun هَؤُلَاءِ hâ'ulâ'i occurs in a critical place that makes it prone to be interpreted in different ways. Therefore, clarifying the referent is of paramount importance here. As to 'Alî, he renders هَؤُلَاءِ hâ'ulâ'i as «these (Quraish)». Quraysh is the name of Prophet Muhammad's tribe of whom some-- like 'Alî Ibn Aby Ṭâlib--believed in him and many did not. Besides, many other people belonging to other tribes in Mecca did not believe in Prophet Muhammad's message either. So, those who belied the divine message and the Qur'ân were not only from Quraysh, but from all the tribes that lived in Mecca at that time, thus rendering 'Alî's translation inaccurate. Furthermore, Arberry renders هَؤُلَاءِ hâ'ulâ'i as «these men», which denotes any group of people, not specifically those who lived in Mecca in Prophet Muhammad's age and did not believe in him as a Messenger. If Arberry's «these men» is closely looked at in the light of the last four verses, from Verse 30 to Verse 34,

﴿[30] and We delivered the *Children of Israel* from the humbling chastisement, [31] from Pharaoh; surely he was a high One, of the prodigals; [32] and We chose *them*, out of a knowledge, above all beings, [33] and gave *them* signs wherein there was a manifest trial.[34] *These men* do say﴾ [underlining and italics added]

the receptors of the translation are likely to think that هَؤُلَاءِ hâ'ulâ'i refers to the Israelites rather than the unbelievers of Mecca. In a similar way, Ghâî renders هَؤُلَاءِ hâ'ulâ'i as «these people» which refers to some people,

without specifying who these people are. Reading Ghâlî's translation of Verses 30, 31, 32, 33 and 34,

﴿ [30] And indeed We already safely delivered the Seeds of 'Isrâil from degrading torment. [31] From Fir'awn; surely he was exalted, of the extravagant. [32] And indeed We already chose them, out of a knowledge, over the worlds; [33] And we brought them (some) 'âyât wherein there was an evident trial. [34] Surely these (people) are indeed saying ﴾ [underlining and italics added]

receptors, as in the case of Arberry's translation, are most likely to think that the referent is the Israelites rather than the unbelievers of Mecca.

﴿إِنْ هِيَ إِلَّا مَوْتُنَا الْأُولَىٰ وَمَا نَحْنُ بِمُنشَرِينَ﴾ (٣٥)

﴿In hiya illâ mawtatunâ al-ûlâ wamâ nahnu bimunshareena/ 'There is nothing beyond our one death: we will not be resurrected.﴾ (44:35). Many Qur'ânic verses cannot be understood but in the light of other verses that facilitate or explicate them. The verse under study is one of these verses. It cannot be fully grasped except when seen in the context of the verse that reads:

﴿كَيْفَ نَكْفُرُكَ يَا اللَّهُ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَيْنَاكُمْ ثُمَّ نُفِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْنَا تُرْجَعُونَ﴾

﴿Kayfa takfurûna bil-Llâhi wakuntum amwâtan fa'ahyâkum thumma yumeetukum thumma yuhyeekum thumma ilayhi turja'ûna/ How can you ignore God when you were lifeless and He gave you life, when He will cause you to die, then resurrect you to be returned to Him?﴾ (2:28). This verse, which was addressed to the unbelievers of Mecca, refers to the fact that they, like all people, were dead in the form of sperms in the loins of their fathers and Allâh gave them life. Afterwards, He will cause them to die again and resurrect them on the Day of Judgment. When hearing this verse, those unbelievers denied it, saying,

﴿إِنْ هِيَ إِلَّا مَوْتُنَا الْأُولَىٰ وَمَا نَحْنُ بِمُنشَرِينَ﴾

﴿In hiya illâ mawtatunâ al-ûlâ wamâ nahnu bimunshareena/ 'There is nothing beyond our one death: we will not be resurrected.﴾ (44:35); that is, the only death followed by life is the first death when they were sperms and there is no other life after their second death, implying that there is no Afterlife (Az-Zamakhsharî, n.d., Vol. 4: 505; An-Naysabûrî, 1972: 86; As-Suyûtî & Al-Mahallî, 2000: 497; Al-Baydâwî, 1999, Vol. 2: 383; Aṭ-Ṭabarî, 1972, Vol. 11: 76). Accordingly, *hiya* implies an ellipsis referring to the death that is followed by life. Therefore, *إِنْ هِيَ إِلَّا مَوْتُنَا الْأُولَىٰ*

in hiya illâ mawtatunâ al-ûlâ can be translated as «Surely, it (the death followed by life) is but our first death»*. For more clarification, a footnote or an endnote where the relationship between the two verses (2:28) and (44:35) and the difference between the first life and death on one side and the second life and death on another can be fully explicated.

None of the four translators mentions any thing to clarify the sought meaning of *إِن هِيَ إِلَّا مَوْتُنَا الْأُولَى* in *in hiya illâ mawtatunâ al-ûlâ*. Pickthall translates it as «There is naught but our first death», Alî as «There is nothing beyond our first death», Arberry as «There is nothing but our first death» and Ghâli as «Decidedly there is nothing except our first death». The four translations seem literal and, therefore, may make receptors, if not having a vast knowledge of the Qur‘ân, confused and wonder whether there is a second death.

﴿فَأْتُوا بِآبَائِنَا إِن كُنْتُمْ صَادِقِينَ﴾

«Fa’tû bi’âbâ’inâ in kuntum şâdiqeenâ/ Bring back our forefathers, if what you say is true.» (44:36). This verse is addressed by the unbelievers of Mecca to Prophet Muḥammad and those who believed in his being sent as a Messenger (Az-Zamakhsharî, n.d., Vol. 4: 505; An-Naysabûrî, 1972: 86; KFCPHQ, 2004: 1253; An-Nasafî, 1982, Vol. 3: 130; SCIA, 1995: 736; Al-Qurṭubî, 1990, Vol. 9: 6193; Aş-Şâbûnî, 1979, Vol. 15: 1337; Al-Baydâwî, 1999, Vol. 2: 383). Therefore, it should be preceded by a phrase indicating the addressees like «(O Muḥammad and you who have believed him.)»*. The four translators under study neglect this fact and render the verse directly, without referring to the addressees.

The noun agent *صَادِقِينَ şâdiqeenâ* is derived from the verb *صَدَقَ şadaqa* which means to speak the truth, to be sincere in one's feelings (e.g. love, friendship), to be loyal, etc. (Ibn Manthûr, 1979; AAL, 1972). *إِن كُنْتُمْ صَادِقِينَ In kuntum şâdiqeenâ*, according to many interpreters, means if you are truthful in what you claim that Allâh will resurrect the dead from their graves on a day that you call the Day of Judgment (Az-Zamakhsharî, n.d., Vol. 4: 505; An-Naysabûrî, 1972: 86; KFCPHQ, 2004: 1253; An-Nasafî, 1982, Vol. 3: 130; SCIA, 1995: 736; Al-Qurṭubî, 1990, Vol. 9: 6193; Aş-Şâbûnî, 1979, Vol. 15: 1337; Al-Baydâwî, 1999, Vol. 2: 383). Thus, *إِن كُنْتُمْ صَادِقِينَ in kuntum şâdiqeenâ* can be translated as «if you are truthful»* since *truthful* means "habitually speaking the truth" (COD, 1995) and "never lying" (OALD, 1992).

Pickthall's translation of *إِن كُنْتُمْ صَادِقِينَ in kuntum şâdiqeenâ* as «if ye speak the truth» is precise since *speak the truth* means to say "the real facts

bout a situation, event or person" (CIDE, 1995). Arberry's rendering as «if you speak truly» is also accurate. *Truly* is an adverb meaning "involving only the truth: TRUTHFULLY" (MED, 2002). As noted here, *speaking the truth* and *speaking truly* convey the meaning of صَادِقِينَ *şâdiqeena*. As regards 'Alî, he renders إِنَّ كُنْتُمْ صَادِقِينَ *in kuntum şâdiqeena* as «if what ye say is true». *True* conveys the meaning of the original as it means "corresponding to known facts" (OALD, 1992). Ghâlî's translation goes as «in case you are sincere». *Sincere* means "true and honest" (MED, 2002) and, therefore, is near to the meaning of صَادِق *şâdiq*. However, it is more widely known as meaning "free from pretense or deceit; genuine; real: *sincere thanks, to be sincere in one's apologies*" (WBD, 1996). Consequently, Ghâlî's translation is likely to mislead receptors and make them imagine that the unbelievers of Mecca accused Prophet Muhammad and his followers of the lack of sincerity rather than lying.

﴿أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ وَالَّذِينَ مِنْ قَبْلِهِمْ أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ﴾

«Ahum khayrun am Qawmu Tubba'in wal-laṭheena min qablihim ahlaknâhum innahum kânû mujrimeena/ Are they better than the people of Tubba and those who flourished before them? We destroyed them all—they were guilty.» (44:37). In this verse, خَيْرٌ *khayrun* is a comparative adjective literally meaning *better*. Believing that there is no good (خَيْرٌ *khayr*) in both the unbelievers of Mecca and the nations²⁰ that came before them, including the people of Tubba' and many others, some interpreters tend to understand the comparative adjective خَيْرٌ *khayrun* as meaning *stronger*. In this, they agree that all the nations that denied the Afterlife before the unbelievers of Mecca were larger in number and more abundant in resources. However, they were not strong enough to stand the stroke of destruction that Allâh inflicted upon them (Aş-Şuyûṭî and Al-Mahallî, 2000: 497; An-Nasafî, 1982, Vol. 3: 130; SCIA, 1995: 736; Al-Qurtubî, 1990, Vol. 9: 6193-6194; Aş-Şâbûnî, 1979, Vol. 15: 1339; Al-Baydâwî, 1999, Vol. 2: 383). In line with this view, خَيْرٌ *khayrun* can be translated into the comparative «stronger»* whose base form *strong* means "not easily broken, damaged, or destroyed" (MED, 1992).

Pickthall, 'Alî and Arberry adhere to the literal meaning of خَيْرٌ *khayrun* and render it as «better», which means "1 (a) of a more excellent or desirable kind: *a better worker, job, car...* (b) of a more precise or suitable kind: *Having talked to the witnesses, I now have a better idea (of) what happened*" (OALD, 1992). In the light of the view given above, this translation may suggest that the unbelievers of Mecca and the nations

before them were good people, which is completely different form the intended meaning and which turns to be in contradiction with the rest of the verse that reads:

﴿أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ﴾

﴿Ahlaknâhum innahum kânû mujrimeena/ We destroyed them all— they were guilty﴾. As to Ghâlî, he translates خَيْرٌ *khayrun* as «more charitable». *Charitable* means "intended to help people who are poor, or ill, or who need advice and support" (MED, 2002). Thus, Ghâlî's translation may mislead its receptors and make them believe that the unbelievers of Mecca and the nations before them had good intentions to help the poor and the needy, which also contradicts the rest of the verse.

﴿وَمَا خَلَقْنَا السَّمَكَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَإِغْيَابٍ﴾

﴿Wamâ khalaqnâ as-samâwâtî wal-ardî wamâ baynahumâ wamâ kunnâ lâ'ibeena/ We were not playing a pointless game when We created the heavens and earth and everything in between﴾ (44:38). اللّٰعِبِ Alla'ib is "the opposite of seriousness" (Ibn Manthûr, 1979) and "doing something for no reason or without wisdom" (Al-Aṣṣfahânî, 2002). Commenting on لاِغْيَابٍ *lâ'ibeena*, many interpreters believe that Allâh addresses the unbelievers of Mecca, asserting the fact that He did not create the heavens or the earth without wisdom since such creations are so huge that it is impossible to imagine that they are just a plaything. The hugeness and precision of creating the heavens and the earth is a proof that their Creator is Ever-Wise (An-Nasafî, 1982, Vol. 3: 130; SCIA, 1995: 736; Aṣ-Ṣâbûnî, 1979, Vol. 15: 1339; Qutb, 1977, Vol. 5: 3216; Ash-Shawkânî, 1979, Vol. 4: 578; Aṭ-Ṭabarî, 1972, Vol. 11: 77). Accordingly, لاِغْيَابٍ *lâ'ibeena* can be translated as «in play»* which means "for amusement; not seriously" (COD, 1995) and, thus, is in accord with the sought meaning.

Pickthall and Arberry precisely translate لاِغْيَابٍ *lâ'ibeena* as «in play». Ghâlî, in a similar way, accurately renders it as «playing», a gerund derived from the verb *play* that means "act lightheartedly or flippantly" (COD, 1995). As noted here, «in play» and «playing» convey the meaning of not being serious, the same meaning expressed by the Arabic لاِغْيَابٍ *lâ'ibeena*. As to 'Alî, he renders لاِغْيَابٍ *lâ'ibeena* as «in (idle) sport». *Idle* is an adjective meaning "without a good reason or real purpose" (MED, 2002). *Sport* means "amusement; fun: do sth for sport ○ say sth in sport, ie not seriously" (OALD, 1992). Though redundant, 'Alî's translation seems accurate as it is near to the meaning of the Arabic لاِغْيَابٍ *lâ'ibeena*. However, *sport*, with this meaning of amusement and not being serious, is

"old-fashioned" (*MED*, 2002). In addition, it is widely known nowadays as "physical activity done, esp outdoors, for exercise and amusement, usu played in a special area and according to fixed rules" (*OALD*, 1992). Due to its being redundant, old-fashioned as well as its modern connotations of sports, 'Alî's rendering seems less accurate.

﴿إِنَّ يَوْمَ الْفَصْلِ مِيقَاتُهُمْ أَجْمَعِينَ﴾

﴿Inna Yawma Al-Faşli meeqâtuhum ajma'eena/ The Day of Decision is the time appointed for all﴾ (44:40). الميقات *Almeeqât* is the fixed time or place (Ibn Manthûr, 1979; Al-Aşfahânî, 2002; AAL, 1972). The verse under study is a response from Allâh to the demand of the Mecca unbelievers who asked Prophet Muhammad and his followers to bring back their fathers to life. Here, it is asserted that life after death is not a trivial matter. It cannot be reasonable that when someone denies it, a dead person must be immediately raised from the grave to prove it. Allâh will fix a time in which all the people of all the former and latter generations will be resurrected. Then, Allâh will also judge among all of them. Accordingly, مِيقَاتُهُمْ *meeqâtuhum* refers to the fixed time of all creatures' being resurrected on the Day of Judgment (Ibn Katheer, 1970, Vol. 6: 258; Ash-Sha'râwî, 1999, CD 4, Sûrâ 44; Aţ-Ṭabarî, 1972, Vol. 11: 77; Aş-Şâbûnî, 1979, Vol. 15: 1339). Therefore, the whole verse can be translated as «Surely, the Day of Judgment is the time fixed for (the resurrection of) them all together»*.

Pickthall renders this verse as «Assuredly the Day of Decision is the term for all of them», 'Alî as «Verily the Day of Sorting Out is the time appointed for all of them», Arberry as «Surely the Day of Decision shall be their appointed time, all together» and Ghâî as «Surely the Day of Verdict is their appointed time all together». All these translations seem correct. Nevertheless, when closely looking at them, it is discovered that they assert that Allâh will judge or sort out creatures, with no mention of resurrecting them. If the context of the last verses, especially Verses 35 and 36, is taken into account, it seems more convincing to understand that the time fixed by Allâh is mainly for asserting that all people will be resurrected rather than judged, thus refuting the Mecca unbelievers' denial of the resurrection and Afterlife.

﴿يَوْمَ لَا يَنْفَعِي مَوْتَى عَنْ مَوْتِ شَيْئًا وَلَا هُمْ يُنصَرُونَ﴾

﴿Yawma lâ yughnee mawlan an mawlan shay'an walâ hum yunşarûna/ a Day when no friend can take another's place.﴾ (44:41). مَوْلَى *Mawla* is a polysemic word of various meanings among which are: relative, son, brother, uncle, master, helper, protector, ally, neighbor, follower, the owner of a bondman, emancipator, freedman, benefactor, friend, son-in-law, etc. (Ibn Manţhûr, 1979; Al-Aşfahânî, 2002). As it is clear from all these meanings, the common factor among all of them is support from someone to another because of kinship, friendship, or some other relationship. Many interpreters think that مَوْلَى *mawla* in the verse under study means a relative (Ibn Katheer, 1970, Vol. 6: 258; SCIA, 1995: 736; As-Suyûtî & Al-Mahallî, 2000: 498; Al-Qurţubî, 1990, Vol. 9: 6197; Ash-Shawkânî, 1979, Vol. 4: 575). Others believe that مَوْلَى *mawla* in this verse refers to a friend (KFCPHQ, 2004: 1254; Aş-Şâbûnî, 1979, Vol. 15: 1339; Aţ-Tabarî, 1972, Vol. 11: 77). Besides, other interpreters see that the intended meaning of مَوْلَى *mawla* here is not a given person of a specified relationship, but a generic noun referring to any one who can help or support another (An-Naysabûrî, 1972: 87; Qutb, 1977, Vol. 5: 3216; Az-Zamakhsharî, n.d., Vol. 4: 506).

Pickthall adheres to the second interpretation and translates يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا *Yawma lâ yughnee mawlan 'an mawlan shay'an* as «A day when friend can in naught avail friend». 'Alî adopts the third interpretation and renders this verse as «The Day when no protector can avail his client in aught». *Protector* is the noun derived from the verb *protect* which means "keep sb/sth safe from harm, injury, etc; defend sb/sth" (*OALD*, 1992). *Client* is "one that is under the protection of another: DEPENDANT" (*MWCDT*, 2000). With this meaning of *client*, 'Alî's translation conveys the intended meaning. However, *client* is more widely known nowadays as "someone who pays for the services of a professional person such as a doctor or lawyer" (*MED*, 2002). Consequently, 'Alî's translation, with its modern meanings, does not suit the Qur'ânic text.

Arberry adopts the third interpretation and renders يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا *Yawma lâ yughnee mawlan 'an mawlan shay'an* as «the day a master shall avail nothing a client». *Master* is "a man who has control or authority over servants or workers" (*LDCEO*, 2006). Though *master* conveys one of the meanings of the Arabic مَوْلَى *mawla* as the owner of a bondman, it is considered "old-fashioned" (*LDCEO*, 2006; *OALD*, 1992) when used with this meaning. Finally, Ghâli, following in the footsteps of both 'Alî and Arberry, adheres to the third interpretation and renders يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا *Yawma lâ yughnee mawlan 'an mawlan shay'an* as «The Day a patronizer will not avail any patronized thing». *Patronizer* and *patronized* are derived from the verb *patronize* that means "to support or

protect" (WBD, 1996). Though Ghâlî's translation precisely conveys the intended meaning, his «any patronized thing» seems syntactically vague and strictly literal. «Patronized» is supposed to describe someone protected by the «patronizer». However, «patronized» here describes «thing», not the person who is in need of support.

Looking closely at this verse under consideration, especially in its relationship to the last one

﴿إِنَّ يَوْمَ الْفَصْلِ مِيقَتُهُمْ أَجْمَعِينَ﴾

«Inna Yawma Al-Faşli meeqâtuhum ajma'eena»), it seems clear that it asserts the meaning of support coming from anybody or side regardless of the type of the relationship among the unbelievers on the Day of Judgment. It should also be noted that *يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا* *Yawma lâ yughnee mawlan* 'an mawlan shay'an is followed by *وَلَا هُمْ يُنصَرُونَ* *walâ hum yunşarûna*, which confirms that there will be no support from anybody. Accordingly, the third interpretation seems the most convincing and, in its light, *يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا* *Yawma lâ yughnee mawlan* 'an mawlan shay'an can be translated as «the Day (when) a supporter will not avail anyone asking for support anything»*.

﴿إِنَّ شَجَرَةَ الزَّقُّومِ﴾

«Inna Shajarata Az-Zaqqûmi/ The tree of Zaqqum» (44:43). *الزَّقُّوم* *Az-Zaqqûm* is deadly food; that is, food that causes much suffering and may lead to death (Ibn Manhûr, 1979; AAL, 1972). *شَجَرَةُ الزَّقُّومِ* *Shajaratu Az-Zaqqûmi*²⁰ is the tree from which the sinful unbelievers will eat in the Hell Fire (SCIA, 1995: 736; As-Suyûtî & Al-Mahallî, 2000: 498; Al-Qurtubî, 1990, Vol. 9: 6197; Ash-Shawkânî, 1979, Vol. 4: 575; KFCPHQ, 2004: 1254; Aş-Şâbûnî, 1979, Vol. 15: 1339). Since *الزَّقُّوم* *Az-Zaqqûm* is deadly food and *شَجَرَةُ الزَّقُّومِ* *Shajaratu Az-Zaqqûmi* is the tree that will be the food of the sinful in the Hell Fire, it can be translated as «the Tree of Deadly Fruit»* or transliterated as «theTree of Az-Zaqqûm»*, with the meaning of *الزَّقُّوم* *Az-Zaqqûm* explained in a footnote or an endnote, where the relationship between the verse under consideration and any similar verses (like 37:62-67) can be also offered.

The four translators transliterate *الزَّقُّوم*: Pickthall and 'Alî as «Zaqqûm», Arberry as «Ez-Zakkoum» and Ghâlî as «Az-Zaqqûm». Transliteration alone does not make any sense to the receptors of any of these translations. The only one who tries to explain the meaning behind *شَجَرَةُ الزَّقُّومِ* *Shajarata Az-Zaqqûmi* is 'Alî, who refers readers to Sûrâ 37 and his footnotes concerning Verses 62 and 63 that read:

4072. This bitter tree of Hell is in contrast with the beautiful Garden of heaven with its delicious fruits. **4073.** This dreadful bitter Tree of Hell is truly a trial to the wrong-doers. (1) It grows at the bottom of Hell; (2) even its fruit-stalks, which should have been tender, are like the heads of devils; (3) its produce is eaten voraciously; (4) on top of it is a boiling mixture to cut up their entrails. (1403 A.H.: 1199)

In this way, ‘Alî makes his translation clearer than the rest of translators. However, anyone who listens to ‘Alî’s translation has no chance to go back to the footnotes to which he refers his readers. Therefore, it is better to translate شَجَرَةُ الرُّقُومِ *Shajarata Az-Zaqqûmi* as «the Tree of Deadly Fruit», as suggested above, since it conveys the intended meaning for all receptors, readers and listeners.

﴿كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ﴾

«Kal-muhli yaghlee fee al-buṭûni/ [hot] as molten metal, it boils in their bellies» (44:45). المُهْل *Al-Muhl* is an Arabic word of several meanings, including: molten iron, molten brass, molten tar, pus-blood and dregs of oil (Ibn Manthûr, 1979). Commenting on the meaning of المُهْل *al-muhl* in the verse under study, numerous interpreters agree that it means the dregs of oil (Al-Aṣfahânî, 2002; An-Naysabûrî, 1972: 87; An-Nasafî, 1982, Vol. 3: 131; Al-Baydâwî, 1999, Vol. 2: 384; As-Suyûtî & Al-Mahallî, 2000: 498; Qutb, 1977, Vol. 5: 3216; Ibn Katheer, 1970, Vol. 6: 259). Other interpreters see that it refers to molten brass (Al-Qurṭubî, 1990, Vol. 9: 6199; Aṣ-Ṣâbûnî, 1979, Vol. 15: 1340; Az-Zamakhsharî, n.d., Vol. 4: 506), while others think that it refers to molten metal, including all types of metals (SCIA, 1995: 736; KFCPHQ, 2004: 1254; Ash-Shawkânî, 1979, Vol. 4: 575).

Pickthall and ‘Alî adhere to the second opinion and translate كَالْمُهْلِ *kal-muhli* as «Like molten brass». In a similar way, Arberry renders it as «like molten copper». As to Ghâlî, he adopts the third view and translates it as «like molten metal». However, it seems more plausible to follow the opinion adopted by the majority of interpreters and translate كَالْمُهْلِ *kal-muhli* as «like the dregs of oil»*, especially when المُهْل *al-muhl* is seen as something that boils in the bellies of the dwellers of Hell. In this case, it is nearer to be comprehended as a liquid like the dregs of oil rather than a solid thing such as molten brass or metal.

﴿خُذُوهُ فَاعْتِلُوهُ إِلَىٰ سَوَاءِ الْجَحِيمِ﴾

﴿Khuṭhûhu fa-i'tilûhu ilâ sawâ'i Al-Jaheemi/ 'Take him! Thrust him into the depths of Hell!﴾ (44:47). Many interpreters believe that there is an ellipsis at the beginning of this verse, referring to Allâh's order to the Keepers of Hell to take and force the sinful into the midst of the Blazing Fire (An-Naysabûrî, 1972: 87; An-Nasafî, 1982, Vol. 3: 131; Al-Baydâwî, 1999, Vol. 2: 384; Qutb, 1977, Vol. 5: 3217; Ibn Katheer, 1970, Vol. 6: 259; Al-Qurṭubî, 1990, Vol. 9: 6199-6200; Aṣ-Ṣâbûnî, 1979, Vol. 15: 1340; SCIA, 1995: 737; Ash-Shawkânî, 1979, Vol. 4: 579). Therefore, the elided order to the Keepers of Hell can be rendered as «(Then, Allâh will order the Keepers of Hell, saying,))»* or any other way clarifying the ellipsis.

While Arberry and Ghâî mention nothing to clarify the ellipsis at the beginning of the verse under study, Pickthall and 'Alî attempt to clarify it. Pickthall renders it as «(And it will be said):», and 'Alî as «(A voice will cry:)). As noted here, Pickthall's rendering clarifies neither who will say nor who will be said to. Likewise, 'Alî's rendering mentions «A voice», but without defining whose voice it will be or to whom it will cry.

The meaning of عَتَلَ *'atala* is to drive someone or something with force (Ibn Manthûr, 1979; Al-Aṣfahânî, 2002; AAL, 1972). Commenting on فَاعْتِلُوهُ إِلَىٰ سَوَاءِ الْجَحِيمِ *fa-i'tilûhu ilâ sawâ'i Al-Jaheemi*, many interpreters agree that it means that Allâh will order the Keepers of Hell to push the sinful forcibly and violently into its midst (Az-Zamakhsharî, n.d., Vol. 4: 507; Ash-Shawkânî, 1979, Vol. 4: 579; Al-Qurṭubî, 1990, Vol. 9: 6199-6200; Ibn Katheer, 1970, Vol. 6: 259; Aṭ-Ṭabarî, 1972, Vol. 11: 80; An-Nasafî, 1982, Vol. 3: 131). Accordingly, اَعْتِلُوهُ *i'tilûhu* can be translated as «thrust him»* since *thrust* means "to push or drive with force" (MWCDT, 2000) and "to push sth/sb suddenly or violently in a particular direction" (OALD, 1992). Thus, *thrust* is precisely equivalent to the Arabic verb عَتَلَ *'atala* with its connotations of force and violence.

Arberry and Ghâî precisely render the sought meaning of اَعْتِلُوهُ *i'tilûhu* as «thrust him». As to Pickthall and 'Alî, both translate اَعْتِلُوهُ *i'tilûhu* as «drag him». *Drag* means "to draw slowly or heavily" (MWCDT, 2000) and "to pull along with difficulty or effort; haul: *dragged the heavy box out of the way*" (AHD, 2000). As noted here, *drag* suggests a slow movement done with difficulty. It cannot be reasonable to imagine that the Keepers of Hell, who are strong angels²¹, will push the sinful or implement Allâh's order slowly. Hence, it seems that *thrust* is more precise and closer to the original than *drag*.

﴿ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ﴾

﴿Thumma ṣubbû fawqa ra'sihi min 'aṭhâbi al-hameemi/ Pour scalding water over his head as punishment!﴾ (44:48). Some interpreters believe that the preposition مِنْ *min* refers to part of the torment, suggesting that scalding water ²² is only one part of the torment that will be inflicted upon the sinful on the Day of Judgment (Ash-Shawkânÿ, 1979, Vol. 4: 579; Al-Baydâwÿ, 1999, Vol. 2: 384; Ash-Sha'râwÿ, 1999, CD 4, Sûrâ 44; An-Naysabûrÿ, 1972: 87). Accordingly, مِنْ عَذَابِ الْحَمِيمِ *min 'aṭhâbi al-hameemi* can be translated as «(some) of the torment of scalding water»*, where *some* and the preposition *of* express the meaning of *at-tab'eed* (partition) included in مِنْ *min*.

None but Ghâlî precisely renders the sought meaning of the preposition مِنْ *min*. He translates صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ *ṣubbû fawqa ra'sihi min 'aṭhâbi al-hameemi* as «pour above his head of the torment of (scalding) water» [italics added]. His «of» suggests that this torment of scalding water is just one part of another more severe torment. The rest of the translators neglect the role of مِنْ *min* in referring to the hugeness of the torment that will be inflicted upon the sinful on the Day of Judgment. Their renderings go on as follows: Pickthall translates صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ *ṣubbû fawqa ra'sihi min 'aṭhâbi al-hameemi* as «pour upon his head the torment of boiling water», 'Alî as «pour over his head the Penalty of Boiling Water» and Arberry as «pour over his head the chastisement of boiling water». These three renderings suggest that the torment of the Day of Judgment will be nothing except scalding water, which is contrary to the other types of torment given throughout many sûrâs in the Qur'ân ²³.

﴿ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ﴾

﴿Ṭhuq innaka anta al-'azeezu al-kareemu/ 'Taste this, you powerful, respected man!﴾ (44:49). This verse, as many interpreters believe, is a continuation of the orders that Allâh will give to the Keepers of Hell. Here, He orders them to say to the sinful ²⁴, in contempt, 'Taste (this torment)! ...' (SCIA, 1995: 737; KFCPHQ, 2004: 1255; An-Nasafÿ, 1982, Vol. 3: 132; Al-Baydâwÿ, 1999, Vol. 2: 384; Ash-Shawkânÿ, 1979, Vol. 4: 579; Aş-Şâbûnÿ, 1979, Vol. 15: 1340; Al-Qurṭubÿ, 1990, Vol. 9: 6200; As-Suyûtÿ & Al-Mahallÿ, 2000: 498). Accordingly, there are two ellipses in this verse: the first is at the beginning of the verse referring to Allâh's

order to the Keepers of Hell and the latter occurs after *ثُمَّ* *thuq* referring to the torment of scalding water. Thus, *ثُمَّ* *thuq* can be translated as «(And say to him,) "Taste (this torment)"!»*. The suggested «(And say to him)» should be looked as a continuation of «(Then, Allâh will order the Keepers of Hell, saying,)» proposed above in Verse 47. Concerning the second ellipsis in the verse, none except for ‘Alî attempts to convey its meaning by describing it as «(this)». If closely read along with the translation of the last verse, it can be felt that «(this)» refers to the torment of scalding water, which is the very sought meaning.

Regarding *أَنْتَ* *anta*, it is a separate pronoun (*munfaṣil*) used to emphasize the joint pronoun (*mutaṣil*) *إِنَّكَ* *innaka* (‘Āshûr, 2003, Vol. 16: 3967). Therefore, it has a function of emphasis and should be kept in the translation, especially it is accepted in English and is in harmony with its word order. Accordingly, *إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ* *innaka anta al-‘azeezu al-kareemu* can be translated as «Surely, you, it is you, are the continuously mighty, the continuously noble»*. Pickthall renders *إِنَّكَ أَنْتَ الْكَرِيمُ* *innaka anta al-‘azeezu al-kareemu* as «Lo! thou wast forsooth the mighty, the noble!», ‘Alî as «Truly wast thou mighty, full of honour!» and Arberry as «Surely thou art the mighty, the noble». None of these three translations reflects the emphasis carried out by the separate pronoun *أَنْتَ* *anta*. Ghâlî is the only one who successfully conveys the emphasis involved in *إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ* *innaka anta al-‘azeezu al-kareemu* by translating it as «Surely you, (only) you are the constantly mighty, the constantly honorable».

﴿إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ﴾

«Inna hâṭhâ mâ kuntum bihi tamtarûna/ This is what you doubted.» (44:50). *Al-Imtrâ* originally referred to disputing and arguing with the aim of discovering the truth. Then, it was later used to refer only to doubt (Ibn Manthûr, 1979; Al-Aṣfahânî, 2002; AAL, 1972). Commenting on *إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ* *inna hâṭhâ mâ kuntum bihi tamtarûna*, many interpreters see that it refers to what the Keepers of Hell will say to the Mecca unbelievers on their being thrown into Hell. They believe that the verb in *تَمْتَرُونَ* *tamtarûna* means *to doubt*, suggesting that the unbelievers used to doubt the Afterlife and deny the Resurrection (KFCPHQ, 2004: 1255; An-Nasafî, 1982, Vol. 3: 132; Ash-Shawkânî, 1979, Vol. 4: 579; Aṣ-Ṣâbûnî, 1979, Vol. 15: 1340; Al-Qurṭubî, 1990, Vol. 9: 6200; As-Suyûtî & Al-Mahallî, 2000: 498; An-Naysabûrî, 1972: 87). On the other hand, other interpreters adopt the original meaning of *الامتراء* *al-imtrâ* and

interpret the verb in *tamtarûna* as *to dispute*, suggesting that the unbelievers would dispute and deny the Afterlife when Prophet Muhammad and his followers told them of the Qur'ânic verse that reads:

﴿كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ﴾

﴿Kayfa takfurûna bil-Llâhi wakuntum amwâtan fa'ahyakum thumma yumeetukum thumma yuhyeekum thumma ilayhi turja'ûna/ How can you ignore God when you were lifeless and He gave you life, when He will cause you to die, then resurrect you to be returned to Him?﴾ (2:28) (SCIA, 1995: 737; Al-Baydâwî, 1999, Vol. 2: 384; Aṭ-Ṭabarî, 1972, Vol. 11: 81). Accordingly, *inna hâḥâ mâ kuntum bihi tamtarûna* can be translated either as «Surely, this (torment) is what you used to doubt»* or as «Surely, this (torment) is what you used to dispute»*. Though the majority of interpreters agree that *tamtarûna* means *to doubt*, it seems more appropriate to be understood as meaning *to dispute* since the difference between *الامتراء al-imtrâ'* and *الشك ash-shakk* is that the first refers to discussing the differences through dispute and argument, while the latter refers to hesitation between two choices, without preferring or taking the side of any (Al-'Askarî, 2006: 27). This differentiation between *الامتراء al-imtrâ'* and *الشك as-shakk* clarifies that *tamtarûna* is better to be understood as *to dispute* rather than *to doubt*, seeing that the sinful unbelievers of Mecca took the side of denying the Afterlife and the Day of Judgment. Moreover, the word *الشك ash-shakk* occurs in many verses²⁵ in the Qur'ân, and translating both *الامتراء al-imtrâ'* and *الشك ash-shakk* as *doubt* makes receptors confused concerning the difference between them.

Apart from Ghâlî, all the translators under study adopt the first common view. Pickthall translates *inna hâḥâ mâ kuntum bihi tamtarûna* as «Lo! this is that whereof ye used to doubt», 'Alî as «Truly this is what ye used to doubt» and Arberry as «This is that concerning which you were doubting». The three translators use the verb *doubt*. Ghâlî is the only one to adhere to the second view and translates this verse as «Surely this is what you used to wrangle about». *Wrangle about* means "to dispute angrily or peevishly" (MWCDT, 2000), "usually for a long time" (OALD, 1992), and this was the very way of argument or dispute between Prophet Muhammad's followers and the Mecca unbelievers.

﴿إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ﴾

﴿Inna al-muttaqeen fee maqâmin ameenin/ But those mindful of God will be in a safe place﴾ (44:51). المتقين *Al-Muttaqeen* is a noun agent derived from the noun التقوى *at-taqwâ* which means fearing Allâh, obeying His orders, abstaining from all kinds of sins and evil that He made forbidden and performing all kinds of good deeds which He ordained (Ibn Manthûr, 1979; Al-Aşfahânî, 2002; AAL, 1972). Commenting on المتقين *al-muttaqeen*, some interpreters see that it refers to those who, in the world life, obey and perform the orders which Allâh ordain them to do; refrain from all sorts of unbelief, evil and bad deeds; and who perform all kinds of good deeds in fear of Allâh's wrath (Ibn Katheer, 1970, Vol. 6: 260; Aş-Şâbûnî, 1979, Vol. 15: 1340; KFCPHQ, 2004: 1255; SCIA, 1995: 737; Aţ-Tabarî, 1972, Vol. 11: 81; Qutb, 1977, Vol. 5: 3217; Ash-Shawkânî, 1979, Vol. 4: 579). Accordingly, المتقين *al-muttaqeen* can be translated as «the devout»* since *devout* means "believing very strongly in a particular religion and carefully obeying all its rules" (LLA, 1997: 1104). It also "connotes ... sincere devotion" (AHD, 2000) and "emphasizes feeling true reverence" (WBD, 1996) rather than outward acts of worship. These definitions may show that *devout* is so close to the meaning of المتقين *al-muttaqeen* as it asserts strong sincere belief, accompanied by true fear (reverence), and obeying all its rules.

Pickthall successfully translates المتقين *al-muttaqeen* as «those who kept their duty». *Duty* is "what one performs, or avoids doing, in fulfillment of the permanent dictates of conscience, piety, right, law, or religion" (AHD, 2000). It is also anything "that one has to do because it is morally or legally right" (LDCEO, 2006). As noted here, *duty* is similar in meaning to *devout* except that it does not convey the meaning of fear or reverence included in *devout*. As to 'Alî, he renders المتقين *al-muttaqeen* as «the Righteous». *Righteous* means "acting in accord with divine or moral law: free from guilt or sin" (MWCDT, 2000) and "doing right; virtuous; behaving justly" (WBD, 1996). As seen here, 'Alî's translation asserts the meaning of doing what is right according to a divine law, but it mentions nothing concerning the fear of Allâh, which is a very important element in the meaning of التقوى *at-taqwâ*.

Arberry translates المتقين *al-muttaqeen* as «the godfearing». *Godfearing* means "having a reverent and loving feeling toward God: DEVOUT" (MWCDT, 2000) and "always behaving according to the rules of [one's] religion" (MED, 2002). In this way, Arberry's translation is accurate as it reflects the exact meaning of المتقين *al-muttaqeen*. However, Arberry's «godfearing» is written in small g. Therefore, it may express the meaning of any god or goddess rather than the capitalized *God* referring to "the Supreme Creator of the world" (MED, 2002). Moreover,

«godfearing», with the meanings given above, is "old-fashioned" (*OALD*, 1992) and, hence, may not be properly received for the time being, as Arberry intended. As to Ghâlî, he translates الْمُتَّقِينَ *al-muttaqeena* as «the pious». *Pious* means "having or exhibiting religious reverence; earnestly compliant in the observance of religion" (*AHD*, 2000) together with "showing this in the way one behaves" (*LDCEO*, 2006). It seems here that *pious* is greatly similar in meaning to *devout*, the suggested and justified translation. However, *pious* is different from *devout* in that the first also means "pretending to be religious, moral or good in order to impress other people" (*OALD*, 1992) and "emphasizes showing religion or reverence for God by carefully observing religious duties and practices ... and sometimes suggests that more religion is shown than felt" (*WBD*, 1996). With these meanings and connotations, Ghâlî's translation may mislead its receptors and make them believe that Allâh will reward those hypocrites or those who pretend to be devout rather than the real devout believers.

﴿يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ﴾

«Yalbasûna min sundusin wa-istabraqin mutaqâbileena/ clothed in silk and fine brocade, facing one another» (44:53). According to some lexicographers, السُّنْدُسُ *as-sundus* is smooth silk and الإِسْتَبْرَقُ *al-istabraq* is thick silk. Both are loanwords from Persian; and with the passage of time, they were Arabicized (Ibn Manthûr, 1979; Al-Aṣṣafahânî, 2002; AAL, 1972). Many interpreters support this idea and explain the meaning of السُّنْدُسُ *as-sundus* as the smooth silk of which shirts directly worn over the body are made and that of الإِسْتَبْرَقُ *al-istabraq* as the thick silk cloth which is woven with shiny threads and of which very splendid clothes are made. They, in addition, believe that الإِسْتَبْرَقُ *al-istabraq* may be an Arabic word derived from the verb بَرَقَ *baraqa* (to shine) and that it refers to the clothes that are made of thick glittering silk and are superbly ornamented (Az-Zamakhsharî, n.d., Vol. 4: 506; Ash-Shawkânî, 1979, Vol. 4: 579; Aṣ-Ṣâbûnî, 1979, Vol. 15: 1341; ‘Āshûr, 2003, Vol. 16: 3967; As-Suyûtî & Al-Mahallî, 2000: 498; Ash-Sha‘râwî, 1999, CD 4, Sûrâ 44; Ibn Katheer, 1970, Vol. 6: 260). Accordingly, سُندُسٍ *sundusin* can be translated as «smooth silk»*. *Smooth* means "having an even surface... without a trace of roughness to be seen or felt" (*WBD*, 1996) and "having a fine texture" (*AHD*, 2000). Thus, it precisely conveys the meaning. Moreover, إِسْتَبْرَقٍ *istabraqin* can be translated as «brocade»* that refers to "a rich silk fabric with raised patterns in gold and silver" (*MWCDT*, 2000). This definition shows that *brocade* fully conveys the meaning of الإِسْتَبْرَقُ *al-istabraq*, as

clarified above, with its characteristics of being thick (rich), glittering (gold and silver) and ornamented (raised patterns).

Pickthall and Arberry render سُنْدُس *sundusin* as «silk» that reflects nothing of the difference between الحرير *al-hareer* and السُنْدُس *as-sundus* and, thus, may mislead receptors. As to ‘Alî, he translates it as «fine silk». Since *fine* means "of superior quality, skill, or appearance" (*AHD*, 2000) and "pleasing to look at" (*OALD*, 1992), ‘Alî succeeds in portraying the sort of silk that is in harmony with the definitions and interpretations of السُنْدُس *as-sundus* given above. Ghâlî renders سُنْدُس *sundusin* as «sarcenet» that refers to "a soft thin silk in plain or twill weaves; *also*: a garment made of this" (*MWCDT*, 2000). With this meaning, Ghâlî’s translation is precise. However, *sarcenet* is "used especially for linings" (*WBD*, 1996) and seems obsolete since it is not mentioned in a big number of dictionaries²⁶. As a result, many receptors may not be able to grasp its meaning or could believe that the silk of which the garments of the devout in Paradise will be made is a material similar to that used in linings.

Arberry and Ghâlî precisely translate اِسْتَبْرَقَ *istabraqin* as «brocade». As to ‘Alî, he renders it as «rich brocade». Since *brocade* is already rich (thick), as clarified above, ‘Alî’s translation seems redundant. Pickthall, on the other hand, translates اِسْتَبْرَقَ *istabraqin* as «silk embroidery». *Embroidery* means "a pattern sewn onto cloth, or cloth with patterns sewn onto it" (*LDCEO*, 2006). When closely considered, it is felt that Pickthall’s «silk embroidery» refers to cloth decorated with silk patterns sewn on it, not cloth made of silk and decorated, and, thus, it seems imprecise and ambiguous.

﴿كَذَٰلِكَ زَوَّجْنَاهُمْ بِحُورٍ عِينٍ﴾

«Kaṭhâlika wazawwajnâhum biḥûrin ‘eenin/ so it will be. We shall wed them to maidens with large, dark eyes» (44:54). Concerning the meaning of زَوَّجْنَاهُمْ *zawwajnâhum*, there are two views. The first view, held by many lexicographers and interpreters, is that when the transitive verb زَوَّجَ *zawwaja* is followed by the preposition بَ *bâ* before the object, it means *to pair*, i.e., join one person with another; and that when it is directly followed by the object, it means *to marry*. Therefore, those who adopt this view believe that زَوَّجْنَاهُمْ بِحُورٍ عِينٍ *zawwajnâhum biḥûrin ‘eenin* means that Allâh will pair the devout with extremely beautiful females. Each man and woman will be a pair in Paradise (Ibn Manthûr, 1979; Al-Aṣfahânî, 2002; An-Nasafî, 1982, Vol. 3: 132; Ash-Shawkânî, 1979, Vol. 4: 579; Aṣ-Ṣâbûnî, 1979, Vol. 15: 1341; An-Naysabûrî, 1972: 87; ‘Âshûr, 2003, Vol. 16: 3968). In more clarification of this view, Sheikh Ash-Sha’râwî

explains the meaning of كَذَلِكَ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ *kaṭhâlika wazawwajnâhum bihûrin* 'eenin, saying,

The sought meaning behind كَذَلِكَ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ *kaṭhâlika wazawwajnâhum bihûrin* 'eenin is not the usual marriage known among people in the world life. It means that the devout will be paired with extremely beautiful ones to enjoy their beauty, which is the top type of pleasure and more delightful than beauty itself, rather than the usual sexual satisfaction felt in marriage. (1999, CD 4, Sûrâ 44)

The second view is that زَوَّجْنَاهُمْ *zawwajnâhum* means that Allâh will reward the devout with marrying them to extremely beautiful females (Al-Qurtubî, 1990, Vol. 9: 6202-6203; Aṭ-Ṭabarî, 1972, Vol. 11: 81-82; KFCPHQ, 2004: 1256). According to the first view, زَوَّجْنَاهُمْ بِحُورٍ عِينٍ *zawwajnâhum bihûrin* 'eenin can be translated as «We will pair them with extremely beautiful females»*. *Pair* means "to put people or things into groups of two or to form groups of two" (*LDCEO*, 2006), and this is the very way the devout will be united, a man and a woman forming a pair. In line with the second interpretation, زَوَّجْنَاهُمْ بِحُورٍ عِينٍ *zawwajnâhum bihûrin* 'eenin can be translated as «We will marry them to extremely beautiful females»*. But it is seen here that depending on the view adopted by the majority of lexicographers and interpreters is sounder since on the Day of Judgment, as believed by Ash-Sha'râwî²⁷, Allâh will create those who will enter Paradise in a new way different from that according to which they lived in the world life.

‘Alî is the only one among the four translators under study to adhere to the first interpretation, though it is held by most interpreters. He translates زَوَّجْنَاهُمْ بِحُورٍ عِينٍ *zawwajnâhum bihûrin* 'eenin as «We shall join them to Companions with beautiful, big, and lustrous eyes». *Join* means "to become a member of a group" (*MWCDT*, 2000) or "to do something together with someone else, or as a group" (*LDCEO*, 2006). Though similar to *pair* in meaning, *join* also suggests being involved with a group of more than two, which is different from the way the devout will be united in Paradise. The rest of translators adhere to the second interpretation. Pickthall renders زَوَّجْنَاهُمْ بِحُورٍ عِينٍ *zawwajnâhum bihûrin* 'eenin as «We shall wed them unto fair ones with wide, lovely eyes». *Wed* means "to take as a spouse; marry" (*AHD*, 2000). However, since it is "old-fashioned" (*OALD*, 1992) and used only in "newspapers and literature" (*LDCEO*, 2006), it does not seem a modern word to be used nowadays, though accurate in meaning. As to Arberry and Ghâîlî, both use the verb *espouse*: the first renders زَوَّجْنَاهُمْ بِحُورٍ عِينٍ *zawwajnâhum bihûrin* 'eenin as «We shall espouse them to wide-eyed houris» and the latter as

«We will espouse them to wide-eyed *hûr*». *Espouse* means "to marry" (WBD, 1996).

الْحَوْر *Al-Hawar* is the intense whiteness of the eyeballs and extreme blackness of the iris (Ibn Manthûr, 1979). It is the ultimate characteristic of eye beauty. While a man is described as أَحْوَر *ahwar*, a woman is described as حَوْرَاء *hawrâ'*, and the plural is حُور *hûr* (Al-Aşfahânî, 2002; AAL, 1972; Al-Fayrûz'abâdî, 1406 A.H.). In addition to this meaning, الْحَوْر *al-hawar* refers to fair complexion, complexion that is white and mixed with redness (Ibn Manthûr, 1979; Al-Aşfahânî, 2002; AAL, 1972; Al-Fayrûz'abâdî, 1406 A.H.; Az-Zamakhsharî, n.d., Vol. 4: 507). Commenting on حُور *hûrin*, several interpreters agree that it refers to females of bright complexion and does not have to do with eye beauty that is described by the next adjective عَيْن *eenin* (Az-Zamakhsharî, n.d., Vol. 4: 507; Ash-Shawkânî, 1979, Vol. 4: 579; Aş-Şâbûnî, 1979, Vol. 15: 1341; 'Âshûr, 2003, Vol. 16: 3968; As-Suyûtî & Al-Mahallî, 2000: 498; Ash-Sha'râwî, 1999, CD 4, Sûrâ 44; Ibn Katheer, 1970, Vol. 6: 260). Other interpreters see that حُور *hûrin* refers to only very beautiful females (KFCPHQ, 2004: 1256), without mentioning anything about their complexion. Closely looking at the two views mentioned above, it seems that there is no contradiction between them since females of bright complexion are certainly beautiful.

It is noteworthy that there are different views regarding حُور *hûrin*. Some believe that it refers to both males and females (Ibn Manthûr, 1979; Ash-Sha'râwî, 1999, CD 4, Sûrâ 44). It seems that this opinion relies on that حُور *hûr* is the plural of both أَحْوَر *ahwar* (masculine) and حَوْرَاء *hawrâ'* (feminine) and that the pronoun هُمْ *hum* in زَوَّجْنَاهُمْ *zawwajnâhum*, though masculine, refers to the devout, males and females. On the contrary, other interpreters agree that حُور *hûrin* refers to only females, excluding males (Az-Zamakhsharî, n.d., Vol. 4: 507; Ash-Shawkânî, 1979, Vol. 4: 579; Aş-Şâbûnî, 1979, Vol. 15: 1341; 'Âshûr, 2003, Vol. 16: 3968; As-Suyûtî & Al-Mahallî, 2000: 498; Aţ-Ṭabarî, 1972, Vol. 11: 81-82). It seems that this view depends on other verses that read:

﴿وَلَمَنْ حَافَ مَقَامَ رَبِّهِ جَنَّاتٍ ۖ فِيهَا فُجُورٌ أَلْظَفُ لَمْ يَطْمِئْنُوا إِلَيْهِمْ وَلَا جَانٌّ ۖ﴾ (٥٦) ﴿فِي أَيِّ ۖ﴾
 ﴿أَلَّا رِبِكُمْ تُكْذِبَانِ ۖ﴾ (٥٧) ﴿كَأَنَّ أَلْيَاقُوتَ وَالْمَرْجَانِ ۖ﴾ (٥٨) ﴿فِيهِ خَيْرٌ حَسَنٌ ۖ﴾ (٥٩) ﴿فِي أَيِّ ۖ﴾ (٦٠) ﴿أَلَّا رِبِكُمْ﴾
 ﴿حُورٌ مَّقْصُورَاتٌ فِي الْخِيَارِ ۖ﴾ (٦١)

«Wa liman khâfa maqâma Rabbihi jannatâni (46)...feehinna qâsirâtu atṭarfi lam yaṭmith-hunna insun qablahum walâ jânnun (56) Fabi'ayyi âlâ'i Rabbikumâ tukaṭṭhibâni (57) Ka'annahunna al-yâqûtu wal-marjânu (58)

... feehinna khayrâtun hisânun (70) Fabi'ayyi âlâ'i Rabbikumâ tukaf̣ḥibâni (71) Hûrun maqşûrâtun fee al-khiyâmi (72)/⁴⁶ For those who fear [the time when they will] stand before their Lord there are two gardens. ...⁵⁶ There will be maidens restraining their glances, untouched beforehand by man or jinn.⁵⁷ Which, then, of your Lord's blessings do you both deny?⁵⁸ Like rubies and brilliant pearls. ...⁷⁰ There are good-natured, beautiful maidens.⁷¹ Which, then, of your Lord's blessings do you both deny?⁷² Dark-eyed, sheltered in pavilions». (55:46, 56, 57, 58, 70, 71, 72)

Here, the pronoun هُنَّ *hunna* in يَطْمِئُنَّ *yaṭmith-hunna* refers to only females. Moreover, هُرُونَ *hûrun* is described as مَقْصُورَاتٌ فِي الْخِيَامِ *maqşûrâtun fee al-khiyâmi*, employing the feminine pronoun ت *tâ* that refers to females. In addition, many Prophetic traditions explain the meaning of هُرُونَ *hûrin* 'eenin as just females²⁸. It is seen here that adhering to the second view-- that هُرُونَ *hûrin* refers to only females-- is better since it is adopted by the majority of interpreters and is in harmony with the other verses and Prophetic traditions. Accordingly, هُرُونَ *hûrin* can be translated as «extremely beautiful females of bright complexion»*. The adverb *extremely* is suggested here to reflect the great beauty of الـحُور *al-hûr* asserted by the verse that reads:

﴿كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ﴾

﴿Ka'annahunna al-yâqûtu wal-marjânu/ Like rubies and brilliant pearls﴾ (55:58).

Pickthall translates هُرُونَ *hûrin* as «fair ones». *Fair* means "pleasing to see; beautiful: a fair lady. SYNONYMS(S) pretty, comely, attractive" (WBD, 1996). As noted here, *fair* alone, without any modifiers to strengthen its meaning, does not reflect the great beauty of الـحُور *al-hûr*. As reported above, Sheikh Ash-Sha'râwî (1999, CD 4, Sûrâ 44) and Ibn Katheer (1970, Vol. 6: 260) entertain the viewpoint that Allâh will create الـحُور *al-hûr* in a new different way in Paradise. Therefore, Pickthall's translation does not reflect the meaning with the strength required in such a construction. Moreover, Pickthall deviates from the meaning agreed upon by most interpreters; that is الـحُور *al-hûr* are only females. His «ones» makes no distinction: it refers to both males and females.

As to 'Alî, he translates هُرُونَ *hûrin* as «Companions»²⁹. *Companion* is "one of a pair or set of things; a mate" (AHD, 2000). Similar to Pickthall's «ones», «Companions» does not specifically refer to females. It still refers to the fact that الـحُور *al-hûr* may be males or females. Arberry and Ghâfî, maybe out of discovering that هُرُونَ *hûrin* is a very connotative and pregnant word rooted in Arabic culture, decide to transliterate. While the first transliterates هُرُونَ *hûrin* as «houris», the latter does it as «hûr». Arberry does not offer any explanation to his transliteration and, as a

result, his translation is very likely not to be understood except by a receptor having a background of Arabic. Ghâli, on the contrary, offers an explanation in a footnote as "Fair females in Paradise", thus clarifying some shades of the intended meaning.

Concerning the meaning of عَيْن *'eenin*, many interpreters agree that it is the plural of عَيْنَاء *'aynâ* that literally means wide-eyed, suggesting that the wideness of eyes is what makes them beautiful (Ash-Shawkânî, 1979, Vol. 4: 579; Aş-Şâbûnî, 1979, Vol. 15: 1341; As-Suyûtî & Al-Mahallî, 2000: 498; Aţ-Ṭabarî, 1972, Vol. 11: 82; Ibn Katheer, 1970, Vol. 6: 261; Al-Qurṭubî, 1990, Vol. 9: 6202; An-Nasafî, 1982, Vol. 3: 132; Âshûr, 2003, Vol. 16: 3968; KFCPHQ, 2004: 1256; Al-Baydâwî, 1999, Vol. 2: 385). However, it should be noted here that the intended meaning behind the adjective عَيْن *'eenin* is to assert the great beauty of the Paradise females' eyes, not to assert the wideness of eyes alone since eye wideness is just one aspect of eye beauty. Sometimes, a female may be of wide eyes, but her irises or eyelashes are not beautiful. Consequently, عَيْن *'eenin* can be translated as «of lovely eyes»*. *Lovely* means "having beauty that appeals to the emotions as well as to the eye" (AHD, 2000) and, thus, conveys the meaning of eye beauty in addition to the connotations of outer and inner beauty. Now, the whole verse under study can be translated as «We will pair them with extremely beautiful females of bright complexion (and lovely eyes)»*.

Arberry and Ghâli literally translate عَيْن *'eenin* as «wide-eyed». Though this is not an incorrect translation to refer to the wideness of eyes, *wide-eyed* also means "with the eyes wide open in wonder or surprise" (WBD, 1996) and "with eyes fully open because of fear" (OALD, 1992). Therefore, instead of expressing eye beauty, this translation may be received as referring to wonder, surprise or fear. As to Pickthall, he translates عَيْن *'eenin* as «with wide, lovely eyes». Here, Pickthall seems to assert that the wideness of eyes is a reference to their beauty. *Lovely*, as clarified above, is enough to express this idea, thus making Pickthall's «wide, lovely eyes» redundant. 'Alî, besides, renders عَيْن *'eenin* as «with beautiful, big, and lustrous eyes». As usual with 'Alî, redundancy is often there since beautiful eyes are certainly big and lustrous.

﴿يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ﴾

«Yad'ûna feeha bikulli fâkihatin âmineena/ Secure and contented, they will call for every kind of fruit.» (44:55). According to many lexicographers, الأمن *al-amn* is the removal of fear and (the feeling of)

safety (Ibn Manthûr, 1979; Al-Aṣṣfahâny, 2002; Al-Fayrûz'abâdî, 1406 A.H.; AAL, 1972). Commenting on the verse under study, many interpreters agree that آمِنِينَ *âmineena* refers to the state of the devout who will enter Paradise. They will ask for all kinds of fruits without being afraid at all that this supply will ever end or that there will be any harm from overeating from these fruits (Aṣ-Ṣâbûnî, 1979, Vol. 15: 1341; As-Suyûtî & Al-Mahallî, 2000: 498; Aṭ-Ṭabarî, 1972, Vol. 11: 82; Ibn Katheer, 1970, Vol. 6: 262; An-Nasafî, 1982, Vol. 3: 132; 'Āshûr, 2003, Vol. 16: 3968; KFCPHQ, 2004: 1256; Al-Bayḍâwî, 1999, Vol. 2: 385; Ash-Sha'râwî, 1999, CD 4, Sûrâ 44). Besides, other interpreters, on the authority of Qatâda, see that آمِنِينَ *âmineena* means that the devout will be not in the least afraid of death or of getting out of Paradise, especially the next verse reads:

﴿لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقَّعَهُمْ عَذَابَ الْجَحِيمِ﴾

﴿Lâ yaṭhûqûna feeḥa al-mawta illâ al-mawtata al-ûlâ wawaqâḥum 'aṭhâba Al-Jaḥeemi/ After the one death they will taste death no more. God will guard them from the torment of Hell﴾ (44:56), thus supporting this view (Al-Qurṭubî, 1990, Vol. 9: 6203-6204; Ash-Shawkânî, 1979, Vol. 4: 579). Accordingly, آمِنِينَ *âmineena* can be translated as «in safety»*. Leaving it open as suggested here makes it entail safety from all fears: fear of the shortage of fruits supply, all pains, death and getting out of Paradise.

Pickthall is the best one among the four translators to render آمِنِينَ *âmineena*. He translates it as «in safety». *Safety* is the noun derived from the adjective *safe* that means "protected from any danger, harm or loss" (OALD, 1992) and denotes that danger has passed and, therefore, there is no reason to fear (AHD, 2000). As to 'Alî, he translates آمِنِينَ *âmineena* as «in peace and security». *Peace* is the "feeling of being calm, happy, and not worried" (LDCEO, 2006), thus asserting the meaning of calmness and happiness rather than fear of dangers. Though *security* is very similar to *safety* as it means "freedom from danger" (MWCDT, 2000), it emphasizes "being protected or guarded against loss, attack, injury, or other anticipated or feared danger or harm" (WBD, 1996). Thus, it may indicate that the devout will not be afraid though there will be expected dangers, which is completely untrue. Moreover, the modern connotations of *security* as the "measures taken to guard against espionage, sabotage, crime, attack, or escape" (MWCDT, 2000), being unsuitable for the Qur'ânic text, make it less precise than *safety*. Arberry and Ghâlî, similar to 'Alî, translate آمِنِينَ *âmineena* as «secure». Therefore, the commentary on 'Alî's «security» can be applied to their translations.

﴿لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقَّهَهُمْ عَذَابَ الْجَحِيمِ﴾

﴿Lâ yaṭhûqûna feeha al-mawta illâ al-mawtata al-ûlâ wawaqâhum ‘aṭhâba Al-Jaheemi/ After the one death they will taste death no more. God will guard them from the torment of Hell﴾ (44:56). Commenting on *إِلَّا الْمَوْتَةَ* *illâ al-mawtata al-ûlâ*, some interpreters see that *إِلَّا* *illâ* means *after* rather than *except*, and that *الْمَوْتَةَ الْأُولَى* *al-mawtata al-ûlâ* refers to the *previous death* tasted in the world life, not the literal meaning of *the first death* (Aş-Şâbûnÿ, 1979, Vol. 15: 1341; As-Suyûtÿ & Al-Mahallÿ, 2000: 498; Ibn Katheer, 1970, Vol. 6: 262; An-Nasafÿ, 1982, Vol. 3: 132; ‘Âshûr, 2003, Vol. 16: 3968; KFCPHQ, 2004: 1256; Al-Baydâwÿ, 1999, Vol. 2: 385; An-Naysabûrÿ, 1972: 88; Al-Qurtubÿ, 1990, Vol. 9: 6204). Accordingly, *إِلَّا الْمَوْتَةَ الْأُولَى* *illâ al-mawtata al-ûlâ* can be translated as *‘after the previous death (in the world life)’*.*.

The four translators under study literally render the meaning of *إِلَّا الْمَوْتَةَ الْأُولَى* *illâ al-mawtata al-ûlâ* in similar ways: Pickthall and Arberry render it as *‘save the first death’*, while ‘Alî and Ghâlî as *‘except the first death’*. These renderings, in fact, suggest that there will be death in Paradise, which is not true because there are many verses and Prophetic traditions that assert that eternity will be provided in Paradise³⁰. In addition, translating *الْأُولَى* *al-ûlâ* as *‘first’*, as done by the four translators clarified above, may cause some confusion, especially in the relation of the verse under study to Verse 35 that reads:

﴿إِنَّ هِيَ إِلَّا مَوْتَتُنَا الْأُولَىٰ وَمَا نَحْنُ بِمُنشَرِينَ﴾

﴿In hiya illâ mawtatunâ al-ûlâ wamâ nahnu bimunshareena/ ‘There is nothing beyond our one death: we will not be resurrected﴾ (44:35).

﴿فَضْلًا مِّن رَّبِّكَ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

﴿Fadlan min Rabbika ṭhâlika huwa al-fawzu al-‘atheemu/ bounty from your Lord. That is the supreme triumph.﴾ (44:57). The denotative meaning of *الفضل* *al-fadl* is generosity in giving or something extra given as a gift (Ibn Manthûr, 1979; Al-Aşfahânÿ, 2002; AAL, 1972). In harmony with this definition, some interpreters agree that *فَضْلًا* *fadlan* refers to the great gift of saving the devout from Hell in addition to giving them great blessings such as a secure place to live in, among gardens and springs of water, clad in smooth silk and brocade, and paired with extremely beautiful females of bright complexion and lovely eyes. In this concern, they think that the devout will be happy with the divine blessings which

they will enjoy in Paradise, but they will be happier when they know that they will be saved from Hell and that they will be eternal in Paradise; that is, this is the great bounty Allâh will confer upon them (Aş-Şâbûnÿ, 1979, Vol. 15: 1341; Aţ-Ṭabarÿ, 1972, Vol. 11: 82; Ibn Katheer, 1970, Vol. 6: 262; ‘Âshûr, 2003, Vol. 16: 3969; KFCPHQ, 2004: 1256; Al-Baydâwÿ, 1999, Vol. 2: 385; Az-Zamakhsharÿ, n.d., Vol. 4: 507; Al-Qurṭubÿ, 1990, Vol. 9: 6204; SCIA, 1995: 737). Accordingly, فَضْلًا *fadlan* can be translated as ‘as Bounty’* since *bounty* means "generosity in bestowing gifts: *the bounty of Providence*" (WBD, 1996).

Pickthall, ‘Alî and Arberry precisely translate فَضْلًا *fadlan*: Pickthall and Arberry as ‘A bounty’ and ‘Alî as ‘as a bounty’. Ghâlî is the only one to render it as ‘a Grace’. *Grace* means "the kindness that God shows towards the human race: *the power of divine grace* • *It was only by the grace of God that they survived* " (OALD, 1992). As noted here, *grace* does not convey the meaning of generosity of giving that is intended. Therefore, Ghâlî’s translation cannot be accepted as a precise one.

Notes

1 The four translations are offered in *Appendix A* (pp. 160-172).

2 Verses set on the right are intended as side titles.

3

﴿قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَٰتٍۭ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمُ ٱللَّهُ لَا إِلَٰهَ إِلَّا هُوَ ۚ شَهِدْ بِهٖ شَٰكِرًا وَلَا يَتَّخِذْ بَعْضُنَا بَعْضًا أَرْبَآبَآءَ مِن دُونِ ٱللَّهِ ۚ إِن تَوَلَّوْا۟ فَعُوْلُوْا۟ أَشْهَدُوْا بِأَنَّا مُسْلِمُونَ﴾

﴿Say, ‘People of the Book, let us arrive at a statement that is common to us all: we worship God alone, we ascribe no partner to Him, and none of us takes others beside God as lords.’ If they turn away, say, ‘Witness our devotion to Him.’﴾. (3:64)

4

﴿وَإِذَا أَرَدْنَا أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا۟ فِيهَا فَحَقَّ عَلَيَّهَا ٱلْقَوْلُ فَنَدَمْنَاهَا نَدَمِيرًا﴾

﴿When We decide to destroy a town, We command those corrupted by wealth [to reform], but they [persist in their] disobedience; Our sentence is passed, and We destroy them utterly.﴾ (17:16), and

﴿فَنَسَفْنَا بَهٗ وَبِدَارِهِ ٱلْأَرْضَ فَمَا كَانَ لَهُ مِن فُتُوٰةٍ يَّضُرُّوْهُ ۚ مِن دُونِ ٱللَّهِ وَمَا كَانَتْ مِن ٱلْمُنْصَرِّفِينَ﴾

﴿We caused the earth to swallow him and his home: he had no one to help him against God, nor could he defend himself.﴾ (28:81).

5

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝١ اللَّهُ الصَّمَدُ ۝٢ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝٣﴾

1 Say, 'He is God the One, 2 God the eternal. 3 He begot no one nor was He begotten. 4 No one is comparable to Him.' (112:1-4).

6 This shift in speech is known in Arabic as *al-iltifât* which Az-Zarkashy defines as

the change of speech from one mode to another, for the sake of freshness and variety for listeners, to renew their interest, and to keep their minds from boredom and frustration, through having the one mode continuously at their ears. (as cited in Abdel-Haleem, 1992, paragraph 10)

7 Qur'ân interpreters have different views concerning the nature of the smoke referred to in Verse 10. This smoke may be one of the signs that will appear a little time before the Day of Resurrection and that will make unbelievers and hypocrites blind and deaf, while believers will be affected only to the extent as if they had caught cold. Furthermore, it may be the smoke which Quraysh saw in the sky as a result of hunger. This story goes as follows: when the people of Quraysh went on refusing Islam and continued to oppose Prophet Muhammad, he invoked Allâh, saying "O Allâh, help me with a famine like that of Prophet Joseph (Yûsuf)." Consequently, a severe famine overtook Mecca and the people were forced to eat bones and skins. The conditions became so bad that whoever looked up to the sky saw nothing but smoke due to the intensity of hunger. At last, Abû Sufyân came to Prophet Muhammad and said, "You advise people to treat their relatives kindly, while your own people are starving. Please, invoke Allâh to remove this calamity." This was the time when the people of Quraysh said, "O Allâh, if You remove this torment from us, we will believe" (Ibn Katheer, 1970, Vol. 6: 245; Al-Qurtubî, 1990, Vol. 9: 6179-6180; Ash-Shawkânî, 1979, Vol. 4: 570; Az-Zamakhsharî, n.d., Vol. 4: 500-501; Al-Baydâwî, 1999, Vol. 2: 381; Aṭ-Ṭabarî, 1972, Vol. 11: 68-69; An-Naysabûrî, 1972: 83; An-Nasafî, 1982, Vol. 3: 127).

8 This can be known from *Sûrat Ṭâhâ* (Chapter 20), where the complete account of Moses' being chosen as Prophet before being sent as Messenger is given from Verse 9 to Verse 48 as follows:

﴿وَهَلْ أَتَاكَ حَدِيثُ مُوسَى ۝١ إِذْ رَأَىٰ نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا تَلْعَلُ مِنهَا مَقْبُوسٌ أَوْ آتِيَ عَلَىٰ النَّارِ هَدًى ۝٢ فَلَمَّا أَتَاهَا نُودِيَ بِمُوسَى ۝٣ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ۝٤ إِنَّ السَّاعَةَ ءَاتِيَةٌ أَكَادُ أُخْفِيهَا لِيُخْرِجَ كُلَّ نَفْسٍ بِمَا كَسَبَتْ ۝٥ فَلَا يُصَدِّدُكَ عَمَّا مَنَ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرَدَّى ۝٦ وَمَا تِلْكَ يَسْمِينَاكَ بِمُوسَى ۝٧ قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَنَازِلُ أُخْرَىٰ ۝٨ قَالَ أَلْقَاهَا بِمُوسَى ۝٩ فَالْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى ۝١٠ قَالَ خُذْهَا وَلَا تَحْضُ سَعْيُهَا سِيرَتَهَا الْأُولَىٰ ۝١١ وَاضْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجَ بَصَاطًا مِّنْ غَيْرِ سَوْءٍ ءَايَةُ أُخْرَىٰ ۝١٢ لِّئَلَّيْكَ مِنَ الْآيَاتِ الْكُبْرَىٰ ۝١٣﴾ أَذْهَبَ إِلَىٰ فِرْعَوْنَ

إِنَّهُ طَعَنَ ١٤ قَالَ رَبِّ اشْجِ لِي صَدْرِي ١٥ وَبَشِّرْ لِي أُمْرِي ١٦ وَاحْلُلْ عُقْدَةً مِّن لِّسَانِي ١٧ بِقَهْقَرَاهِ ١٨ وَاجْعَلْ لِّي
وِزِيرًا مِّنْ أَهْلِي ١٩ هَرُونَ أَخِي ٢٠ أَشَدُّ بِهِ أَزْرَى ٢١ وَأَشْرِكُهُ فِي أُمْرِي ٢٢ كَيْ سَيْحُكَ كَبِيرًا ٢٣ وَتَذَكَّرُ كَبِيرًا ٢٤
إِنَّكَ كُنتَ بِنَا بَصِيرًا ٢٥ قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَمُوسَى ٢٦ وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَى ٢٧ إِذْ أَوْحَيْنَا إِلَيْكَ مَا
يُوحَى ٢٨ أَنْ أَقْرِبِهِ فِي الثَّابُوتِ فَأَقْرِبِهِ فِي الْبَيْتِ فَلْيَقِهِ الْبَيْتُ بِالسَّالِحِ بِأُخْذِهِ عَدُوٌّ لِّي وَعَدُوٌّ لَّكَ وَالْقَيْتُ عَلَيْكَ حَبْنَةً مِّنِي
وَلْيُصْنَعْ عَلَى عَيْنِي ٢٩ إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا
تَحْزَنَ ٣٠ وَقُلْتَ نَسَا فَنَجِّنَاكَ مِنَ الْغَمِّ وَفَتَّخْنَا فُتُوحًا فَلَيْتَ سَيِّئِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَمُوسَى ٣١
وَأَصْطَلَعْتَكَ لِنَفْسِي ٣٢ أَذْهَبَ أَنْتَ وَالْحَوَكُ يَتَابَعِي وَلَا نَبِيًّا فِي ذِكْرِي ٣٣ أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَعَنَ ٣٤ فَقَوْلَا لَهُ
قَوْلًا لِّئِنَّا لَعَلَّهُ يَذَّكَّرُ أَوْ يَخْشَى ٣٥ فَلَا رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطْغَى ٣٦ قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا
أَسْعُ وَارَىٰ ٣٧ فَأَنبَأَهُ فَقَوْلَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَءِيلَ وَلَا تَعْذِْبِهِمْ قَدْ جِئْنَاكَ بِبَيِّنَاتٍ مِّن رَّبِّكَ
وَالسَّلَامُ عَلَىٰ مَن اتَّبَعَ الْهُدَىٰ ٣٨ إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَن كَذَبَ وَتَوَلَّىٰ ٣٩

‘⁹ Has the story of Moses come to you [Prophet]?’ ¹⁰ He saw a fire and said to his people, ‘Stay here—I can see a fire. Maybe I can bring you a flaming brand from it or find some guidance there.’ ¹¹ When he came to the fire, he was summoned, ‘Moses!’ ¹² I am your Lord. Take off your shoes: you are in the sacred valley of Tuwa. ¹³ I have chosen you, so listen to what is being revealed. ¹⁴ I am God; there is no god but Me. So worship Me and keep up the prayer so that you remember Me. ¹⁵ The Hour is coming—though I choose to keep it hidden—for each soul to be rewarded for its labour. ¹⁶ Do not let anyone who does not believe in it and follows his own desires distract you from it, and so bring you to ruin.’ ¹⁷ ‘Moses, what is that in your right hand?’ ¹⁸ ‘It is my staff,’ he said, ‘I lean on it; restrain my sheep with it; I also have other uses for it.’ ¹⁹ God said, ‘Throw it down, Moses.’ ²⁰ He threw it down and—lo and behold!—it became a fast-moving snake. ²¹ He said, ‘Pick it up without fear: We shall turn it back into its former state. ²² Now place your hand under your armpit and it will come out white, though unharmed: that is another sign. ²³ We do this to show you some of Our greatest signs. ²⁴ Go to Pharaoh, for he has truly become a tyrant.’ ²⁵ Moses said, ‘Lord, lift up my heart ²⁶ and ease my task for me. ²⁷ Untie my tongue, ²⁸ so that they may understand my words, ²⁹ and give me a helper from my family, ³⁰ my brother Aaron— ³¹ augment my strength through him. ³² Let him share my task ³³ so that we can glorify You much ³⁴ and remember You often: ³⁵ You are always watching over us,’ ³⁶ God said, ‘Moses, your request is granted. ³⁷ Indeed We showed you favour before. ³⁸ We inspired your mother, saying, ³⁹ “Put your child into the chest, then place him in the river. Let the river wash him on to its bank, and he will be taken in by an enemy of Mine and his.” I showered you with My love and planned that you should be reared under My watchful eye. ⁴⁰ Your sister went out, saying, “I will tell you someone who will nurse him,” then We returned you to your mother so that she could rejoice and not

grieve. Later you killed a man, but We saved you from distress and tried you with other tests. You stayed among the people of Midian for years, then you came here as I ordained.⁴¹ I have chosen you for Myself.⁴² Go, you and your brother, with My signs, and make sure that you remember Me.⁴³ Go, both of you, to Pharaoh, for he has exceeded all bounds.⁴⁴ Speak to him gently so that he may take heed, or show respect.’⁴⁵ They said, ‘Lord, we fear he will do us great harm or exceed all bounds.’⁴⁶ He said, ‘Do not be afraid, I am with you both, hearing and seeing everything.’⁴⁷ Go and tell him, “We are your Lord’s messengers, so send the Children of Israel with us and do not oppress them. We have brought you a sign from your Lord. Peace be upon whoever follows the right guidance;⁴⁸ it has been revealed to us that punishment falls on whoever rejects the truth and turns his back on it’ ”.» (20: 9-48)

In addition, the complete history of Prophet Moses is fully investigated in Ibn Katheer's *Qaṣaṣ Al-Anbiyâ* (A History of the Prophets) (1999: 239-348).

9 Alî's translation has gone through many editions and corrections. The word رَسُول *R/rasûl* is originally rendered in his 1934 translation as «apostle» or «Apostle». But this rendering has been later changed into «Messenger» as available at the following websites:

- a) <http://www.usc.edu/dept/MSA/quran/044.qmt.html>
- b) <http://www.gutenberg.org/etext/16955>
- c) <http://www.multimediaquran.com/quran/044/044-054.htm>
- d) [http://www.ishwar.com/islam/holy_quran_\(yusuf\)/sura044.html](http://www.ishwar.com/islam/holy_quran_(yusuf)/sura044.html)
- e) <http://www.quran.org.uk/out.php?LinkID=207>
- f) <http://www.shiatime.com>
- g) <http://www.al-islam.org/quran/>

It seems that those who changed ‘Alî's translation of the word رَسُول *R/rasûl* into «Messenger» forgot to change the indefinite article before it. In all the translations available at the previous websites, «Messenger» is preceded by the indefinite article *an*, which is suitable to be placed before the original «apostle» or «Apostle» instead.

10 Qatâda Ibn Annu'mân is a Companion of Prophet Muḥammad and one of the *Anṣâr* (Helpers).

11 ‘Abdullâh Ibn ‘Abbâs was a cousin of Prophet Muḥammad and one of his Companions. It is reported that Prophet Muḥammad invoked Allâh to teach Ibn ‘Abbâs the knowledge of the Qur’ân. Thus, he became one of the best Qur’ân interpreters.

12 It is mentioned in the Qur’ân that Prophet Moses showed the people of Pharaoh nine miracles as asserted by the verse that reads:

﴿وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ فَسَلَّ بَنِي إِسْرَءِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَمُوسَىٰ مَسْحُورٌ﴾

«In the past, We gave Moses nine clear signs— ask the Children of Israel. When Moses came to [the Egyptians], Pharaoh said to him, ‘Moses, I think you are bewitched.’» (17:101).

These miracles included the white hand, the stick, the flood, the locusts, the lice, the frogs, the blood, the shortness of crops and destroying the wealth of the people of Pharaoh.

Concerning the stick, the Qur'ân says:

﴿وَمَا تِلْكَ يَمِينُكَ يَا مُوسَىٰ ۚ قَالَ هِيَ عَصَايَ أَنُوكِّئُ عَلَيْهَا وَأَهشُّ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَنَاصِبُ أُخْرَىٰ ۚ قَالَ أَفَقَدْ آتَيْنَاكَ يَمِينًا وَآخَرًا ۚ قَالَ نَحْفَظُهَا وَلَا نَنسَىٰ ۚ قَالَ هَٰذَا ذِكْرُكَ لِتُخَوِّفَ بِهِ أَهْلَكَ وَيَذَكَّرُ بِهِ ۚ قَالَ رَبِّ انزِلْ ۖ فَجَاءَهُ الثَّيْلُ ۚ قَالَ رَبِّ انزِلْ ۖ فَجَاءَهُ الثَّيْلُ ۚ قَالَ رَبِّ انزِلْ ۖ فَجَاءَهُ الثَّيْلُ ۚ قَالَ رَبِّ انزِلْ ۖ فَجَاءَهُ الثَّيْلُ ۚ قَالَ رَبِّ انزِلْ ۖ فَجَاءَهُ الثَّيْلُ ۚ﴾ (20:17-21)

‘Moses, what is that in your right hand?’ ¹⁸ ‘It is my staff,’ he said, ‘I lean on it; restrain my sheep with it; I also have other uses for it.’ ¹⁹ God said, ‘Throw it down, Moses.’ ²⁰ He threw it down and— lo and behold!— it became a fast-moving snake. ²¹ He said, ‘Pick it up without fear: We shall turn it back into its former state.’ (20:17-21)

Regarding the white hand, the verse reads:

﴿أَسْلَفَ يَدَكَ فِي جَيْبِكَ فَخَرُجَ بَيْضًا مِنْ غَيْرِ سُوءٍ وَأَضْمَمَ إِلَىٰكَ جَنَاحَكَ مِنَ الرَّهْبِ ۖ فَذَٰلِكَ بُرْهَانُكَ مِنْ رَبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ ۖ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ۚ﴾

‘Put your hand inside your shirt and it will come out white but unharmed— hold your arm close to your side, free from all fear. These shall be two signs from your Lord to Pharaoh and his chiefs; they are truly wicked people.’ (28:32).

As regards the flood, the locusts, the lice, the frogs and the blood, the verse reads:

﴿فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالدَّمَ ءَايَاتٍ مُّفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ ۚ﴾
 ﴿and so We let loose on them the flood, locusts, lice, frogs, blood— all clear signs. They were arrogant, wicked people.﴾ (7:133).

As regards the shortness of crops, the Qur'ân mentions:

﴿وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصٍ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَذْكُرُونَ ۚ﴾
 ﴿We inflicted years of drought and crop failure on Pharaoh's people, so that they might take heed﴾ (7:130).

Concerning the destruction of the wealth of the people of Pharaoh, the verse reads:

﴿وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ ءَاتَيْتَ فِرْعَوْنَ وَمَلَئَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ ۚ﴾

‘And Moses said, ‘Our Lord, You have given Pharaoh and his chiefs splendour and wealth in this present life and here they are, Lord, leading others astray from Your path. Our Lord, obliterate their wealth and harden

their hearts so that they do not believe until they see the agonizing torment.» (10:88)

13 At last, Prophet Moses invoked Allâh against the people of Pharaoh, saying,

﴿وَقَالَ مُوسَى رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَى أَمْوَالِهِمْ وَاشْدُدْ عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ﴾

«And Moses said, ‘Our Lord, You have given Pharaoh and his chiefs splendour and wealth in this present life and here they are, Lord, leading others astray from Your path. Our Lord, obliterate their wealth and harden their hearts so that they do not believe until they see the agonizing torment.» (10:88)

14 This is similar to the verse that reads:

﴿وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أُنْزِلَ بِعِبَادِي لَيْلًا إِنَّهُمْ مُتَّبَعُونَ﴾

«Then We revealed Our will to Moses, ‘Leave with My servants by night, for you will be pursued!’» (26:52)

15 This incident is reported by Imâm Al-Bukhârî under the Book of Eclipse, *Hâdeeth* No. 1043. The *Hâdeeth* goes as follows:

عَنِ الْمُغْبِيرَةِ بْنِ شُعْبَةَ، قَالَ: كَسَفَتِ الشَّمْسُ عَلَىٰ عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ مَاتَ إِبْرَاهِيمُ، فَقَالَ النَّاسُ: كَسَفَتِ الشَّمْسُ لِمَوْتِ إِبْرَاهِيمَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ قُصُولًا وَادْعُوا اللَّهَ»

Narrated Al-Mugheera Ibn Shu‘bâ: The sun eclipsed in the lifetime of Allâh’s Messenger (Prophet Muhammad) on the very day in which Ibrâheem, the Prophet’s son, died. Therefore, people said that the sun had eclipsed because of the death of Ibrâheem. Then, Allâh’s Messenger said, «The sun and the moon do not eclipse because of the death or life of anybody. Therefore, when you ever see (an eclipse), offer prayer and invoke Allâh». (1986, Vol. 2: 612)

16 Similarly, Allâh addresses Prophet Moses, telling him:

﴿قَالَ يَمُوسَىٰ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلِمَىٰ فَخُذْ مَا آتَيْتُكَ وَكُن مِّنَ الشَّاكِرِينَ﴾

«He said, ‘Moses, I have raised you above other people by [giving you] My messages and speaking to you: hold on to what I have given you; be one of those who give thanks.’» (7:144).

This means that Allâh chose him over all the people of only his time, not all people of all times since Prophet Muhammad is better than he was (Ibn Katheer, 1970, Vol. 6: 255).

16 This is evidenced by the verse that reads:

﴿وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَمْجَيْتَكُمُ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ نَظَّارُونَ﴾

﴿and when We parted the sea for you, so saving you and drowning Pharaoh's people right before your eyes.﴾ (2:50).

17 This can also be supported by the verse that reads:

﴿وَعَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلَوى كُلُّوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ﴾

﴿We made the clouds cover you with shade, and sent manna and quails down to you, saying, 'Eat the good things We have provided for you.' It was not Us they wronged; they wronged themselves.﴾ (2:57).

18 Some of the meanings of *sign* are as follows:

1 [C, U] ~ (of sth) | ~ (that ...) an event, an action, a fact, etc. that shows that sth exists, is happening or may happen in the future SYN: INDICATION: *Headaches may be a sign of stress.* 2 [C] a piece of paper, wood or metal that has writing or a picture on it that gives you information, instructions, a warning, etc.: *a road / traffic sign • a shop / pub sign • The sign on the wall said 'Now wash your hands'. Follow the signs for the city centre.* 3 [C] a movement or sound that you make to tell sb sth: *He gave a thumbs-up sign. • She nodded as a sign for us to sit down.* 4 [C] a mark used to represent sth, especially in mathematics: *a plus / minus sign (+ / -) a dollar / pound sign (\$ / £)* 5 [C] (informal) = STAR SIGN: *What sign are you?* (OALD, 1992)

19 These nations include those of 'Âd, Thamûd and Madyan (Ibn Katheer, 1970, Vol. 6: 255).

20 شَجَرَةُ الزَّقُّومِ *Shajaratul Az-Zaqqûmi* is described in Sûrâ 37 as follows:

﴿أَذْلَکَ خَيْرٌ نَزْلًا أَمْ شَجَرَةُ الزَّقُّومِ ۚ إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ۚ إِنَّمَا شَجَرَةُ الزَّقُّومِ شَجَرٌ فِي أَصْلِ الْجَحِيمِ ۚ طَلْعُهَا كَأَنَّهُ رِئَوسُ الشَّیْطَانِ ۚ فَإِنَّهُمْ لَا یُکُونُونَ مِنْهَا فَمَالِیْنَ مِنْهَا الْبَطُونَ ۚ ثُمَّ إِنَّ لَهُمْ عَلَیْهَا لَشَوْأَبًا ۚ إِنَّ حَمِيمَ ۚ﴾

﴿⁶¹ Everyone should strive to attain this. ⁶² Is this the better welcome, or the tree of Zaqqum, ⁶³ which we have made a test for the evildoers? ⁶⁴ This tree grows in the heart of the blazing Fire, ⁶⁵ and its fruits are like devils' heads. ⁶⁶ They will fill their bellies eating from it; ⁶⁷ then drink scalding water on top of it.﴾ (37:62-67)

21 The strength of the Keepers of Hell is described in the verse that reads:

﴿يَأْتِيهَا الَّذِينَ آمَنُوا أَنفُسُهُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

﴿Believers, guard yourselves and your families against a Fire fuelled by people and stones, over which stand angels, stern and strong; angels who never disobey God's commands to them, but do as they are ordered.﴾
(66:6)

22 This scalding water is described in another verse as:

﴿هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِنْ نَارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ﴿١٩﴾ يُصْهِرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ﴿٢٠﴾﴾

﴿¹⁹ These two kinds of people disagree about their Lord. Garments of fire will be tailored for those who disbelieve; scalding water will be poured over their heads, ²⁰ melting their insides as well as their skins.﴾ (22:19-20)

23 This view can be enhanced by the verses that read:

﴿وَقَالَ الَّذِينَ اسْتَضِعُّوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرَ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَادًا وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوْا الْعَذَابَ وَجَعَلْنَا الْأَغْلَالَ فِي أَعْنَاقِ الَّذِينَ كَفَرُوا هَلْ يُحْزَنُونَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٣٣﴾﴾

﴿The oppressed will say to them, 'No, it was your scheming, night and day, ordering us to disbelieve in God and set up rivals to Him.' When they see the punishment, they will fall silent with regret, and We shall put iron collars on the disbelievers' necks. Why should they be rewarded for anything other than what they have done?﴾ (34:33),

﴿وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذَلِكَ نَجْزِي كُلَّ كَافِرٍ ﴿٣٦﴾ وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرْ وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ﴿٣٧﴾﴾

﴿³⁶ But those who reject the truth will stay in Hellfire, where they will neither be finished off by death, nor be relieved from Hell's torment: this is how We reward hardened disbelievers. ³⁷ They will cry out loud in Hell, 'Lord, let us out, and we will do righteous deeds, not what we did before!' — 'Did We not give you a life long enough to take warning if you were going to? The warner came to you, now taste the punishment.' The evildoers will have nobody to help them.﴾. (35:36-37)

24 Many interpreters, including As-Suyûtî (1983, Vol. 7: 419), Al-Qurṭubî (1990, Vol. 9: 6200), Aṣ-Ṣâbûnî (1979, Vol. 15: 1340), An-Naysabûrî (1972: 87), Aṭ-

Ṭabarī (1972, Vol. 11: 80) and Ash-Shawkânī (1979, Vol. 4: 579) offer similar accounts about the sinful (الآثِم *al-atheem*) referred to in this verse (44:49). All of them agree that the verse refers to Abū Jahl. When Prophet Muḥammad met him one day and told him, "Allāh has ordered me to say to you,

﴿أَوَلَيْكَ فَأُولَىٰ ۖ ثُمَّ أُولَىٰ لَكَ فَأُولَىٰ ۖ﴾

﴿³⁴ Closer and closer it comes to you. ³⁵ Closer and closer still.﴾ (75:34-35)," he said, "O Muḥammad, neither you nor your Lord can do me any harm, and you know well that none is stronger or nobler than I am in Mecca". Therefore, Allāh caused his death in the Battle of Badr; and on the Day of Judgment, scalding water will be poured above his head, while the Keepers of Hell will scornfully say to him,

﴿دُعَىٰ إِلَيْكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ﴾

﴿"Taste this, you powerful, respected man!﴾ (44:49).

25 Some of the verses in which الشك *ash-shakk* occurs are:

﴿فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَسْأَلِ الَّذِينَ يُقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ﴾

﴿So if you [Prophet] are in doubt about what We have revealed to you, ask those who have been reading the scriptures before you. The Truth has come to you from your Lord, so be in no doubt and do not deny God's signs—﴾ (10:94),

﴿قُلْ يَتْلِيهَا النَّاسُ إِن كُنتُمْ فِي شَكٍّ مِنْ دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ وَلَكِنْ أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّكُمُ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ﴾

﴿[Prophet] say, 'People, even if you are in doubt about my religion, I do not worship those you worship other than God, but I worship God who will cause you to die, and I am commanded to be a believer.'﴾ (10:104), and

﴿قَالُوا يَصْلِحْ فَلَمَّا كُنْتَ فِيْنَا مَرْجُوًّا قَبْلَ هَذَا أَتَنهَنَّا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ﴾

﴿They said, 'Salih, We used to have such great hope in you. Will you forbid us to worship what our fathers worshipped? We are in grave doubt about what you are asking us to do.'﴾ (11:62)

26 *Sarcenet* is not mentioned in any of the following dictionaries:

- Cambridge International Dictionary of English* (1995)
- Longman Dictionary of Contemporary English Online* (2006)
- Macmillan English Dictionary for Advanced Learners: International Student Edition* (2002)
- Oxford Advanced Learner's Dictionary* (1992)

27 Sheikh Ash-Sha'râwî mentions this view in his interpretation of the verses that read:

﴿إِنَّ الْمُنَافِقِينَ مَفَازًا ۚ حَدَائِقَ وَأَعْنَابًا ۚ وَكَوَالِبَ آثَارًا ۚ وَكَأَنَّهَا فَخَافًا ۚ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِدًّا ۚ إِنَّهُمْ جُرُءٌ بِرَبِّكَ غَطَّاءٌ جَسَابًا ۚ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا﴾^(٣٦)

﴿³¹ For those who were aware of God there is supreme fulfilment: ³² private gardens, vineyards, ³³ nubile, well-matched companions, ³⁴ and an overflowing cup. ³⁵ There they will hear no vain or lying talk: ³⁶ a reward from your Lord, a fitting gift ³⁷ from the Lord of the heavens and earth and everything between, the Lord of Mercy. They will have no authority from Him to speak.﴾ (78:31-37) (1999, CD 6, *Sûrâ* 78)

28 In this concern, Al-Qurtubî (1990) mentions the following Prophetic traditions, proving that *al-hûru al-'eenu* are only females:

أ. عَنْ أَبِي قُرْصَافَةَ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِخْرَاجُ الْقِمَامَةِ مِنَ الْمَسْجِدِ مُهُوِّزُ الْحُورِ الْعِينِ».
ب. عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «كُنَّ الْمَسَاجِدُ مُهُوِّزُ الْحُورِ».

- a. Narrated Abû Qurşâfa: I heard Prophet Muhammad saying, «Taking garbage out of mosques is the dowry of *al-hûri al-'eenu*.»
- b. Narrated Anas: I heard Prophet Muhammad saying, «Sweeping mosques is the dowry of *al-hûri*.» (Vol. 9: 6201) *

29 It has been found that 'Alî's translation has gone through many modifications as a result of the many editions and corrections it has gone through. Concerning *hûrin*, different translations attributed to 'Alî have been found. For instance, it is rendered as «fair women» in the translations available at the following websites:

- a. <http://www.usc.edu/dept/MSA/quran/044.qmt.html>
- b. <http://www.gutenberg.org/etext/16955>
- c. [http://www.quotesandpoem.com/literature/literaryworks/Religion/Quran_\(Koran\)_Translations_in_English_by_Abdullah_Yusuf_Ali_Marmaduke_Pickthall_and_M_H_Shakir/44](http://www.quotesandpoem.com/literature/literaryworks/Religion/Quran_(Koran)_Translations_in_English_by_Abdullah_Yusuf_Ali_Marmaduke_Pickthall_and_M_H_Shakir/44)
- d. <http://www.multimediaquran.com/quran/044/044-054.htm>
- e. [http://www.ishwar.com/islam/holy_quran_\(yusuf\)/sura044.html](http://www.ishwar.com/islam/holy_quran_(yusuf)/sura044.html)
- f. <http://www.quran.org.uk/out.php?LinkID=207>
- g. [http://simple.ishwar.com/islam/holy_quran_\(yusuf\)/sura044.html](http://simple.ishwar.com/islam/holy_quran_(yusuf)/sura044.html)
- h. <http://www.shiatime.com>

It is also rendered as «fair ones» at <http://www.al-islam.org/quran.htm>

30 The Qur'ân mentions many verses that prove that there will be no death in Paradise, such as:

﴿يَبْقَى الَّذِينَ زَكَاةً وَأَمَاتُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ هُمْ فِي جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَنُوتُوا بِهِ مُنْتَهِبًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ﴾

«[Prophet], give those who believe and do good the news that they will have Gardens graced with flowing streams. Whenever they are given sustenance from the fruits of these Gardens, they will say, ‘We have been given this before,’ because they were provided with something like it. They will have pure spouses and there they will stay.» (2:25)

﴿قُلْ أَذِلَّةٌ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعدَ الْمُتَّقُونَ كَانَتْ لَهُمْ جَزَاءً وَاصِياً﴾

«Say, ‘Which is better, this or the lasting Garden that those who are mindful of God have been promised as their reward and journey’s end?’» (25:15).

Furthermore, Ibn Katheer (1970) reports in his interpretation of the verse under study that Prophet Muhammad said,

« يُؤْتَى بِالْمَوْتِ فِي صُورَةِ كَبْشٍ أَمْلَحَ فَيُوقَفُ بَيْنَ الْجَنَّةِ وَالنَّارِ، ثُمَّ يُذْبَحُ، ثُمَّ يُقَالُ: يَا أَهْلَ الْجَنَّةِ خُلُودٌ فَلَا مَوْتَ، وَيَا أَهْلَ النَّارِ خُلُودٌ فَلَا مَوْتَ. »

«Death will be brought forth in the image of a fine ram. It will be made to stand between Paradise and Hell, then it will be slaughtered. It will be said, "O people of Paradise, it is eternal, no more death; and O people of Hell, it is eternal, no more death." » (Vol. 6: 262)

A TABLE OF THE FOUR TRANSLATIONS UNDER STUDY AND THE SUGGESTED ONE

Verse	Selections	Pickthall	‘Alî	Arberry	Ghâfi	Suggested Translation
2	الْكِتَابِ	Scripture	Book	Book	Book	the Qur’ân
2	الْمُبِينِ	that maketh plain	that makes things clear	Clear	Evident	Clear
3	أَنزَلَهُ	revealed it	sent it down	sent it down	sent it down	sent it down
3	مُنذِرِينَ	warning	wish to warn (against Evil)	warning	warning	warning
4	أَمْرًا	command	affair	bidding	Command	affair
5	أَمْرًا	As a command	By command	as a bidding	(As) a Command	as a command
5	مُرْسِلِينَ	sending	send (revelations)	sending	Sending (Messengers)	sending (Messengers)
6	رَبِّكَ	thy Lord	thy Lord	thy Lord	your Lord	your Lord (O, Muhammad)
7	كُتِبَ	ye	ye	you	you	You (O, unbelievers)
7	مُؤْمِنِينَ	sure	have an assured faith	have faith	(believers) with certitude	of certain faith
8	لَا إِلَهَ إِلَّا هُوَ	There is no God save Him	There is no god but He	There is no god but He	There is no god except He	there is no deity (worthy of worship) except He

9	هُمْ	they	they	they	they	they (the unbelievers)
9	هُمْ فِي شَكٍّ يَلْعَبُونَ	they play in doubt	they play about in doubt	they are in doubt, playing	they are in doubt, playing	they (the unbelievers) are in doubt, playing
10	أَرْقَبُ	watch thou (O Muhammad)	watch thou	be on the watch	be on the watch	(O, Muhammad) watch
11	هَذَا عَذَابٌ أَلِيمٌ	This will be a painful torment	this will be a Penalty Grievous	this is a painful chastisement	this is a painful torment.	(Then, the unbelievers will say,) this is a painful torment. Or (Then, Allāh will say to the unbelievers,) this is a painful torment
11	عَذَابٌ	torment	Penalty	chastisement	torment	torment
12	رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ	Our Lord relieve us of the torment. Lo! we are believers.	Our Lord! Remove the Penalty from us, for we do really believe!	O our Lord, remove Thou from us the chastisement; we are believers.	Our Lord, lift off from us the torment; surely, we are believers.	O our Lord, (if you) relieve the torment from us, we will be believers.
13	رَسُولٌ	messenger	Apostle	Messenger	Messenger	Messenger
14	مُعَلِّمٌ	One taught (by others)	Tutored (by others)	A man tutored	A man taught (by others)	A man taught (by others)

15	إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنكُمْ عَائِدُونَ	Lo! We withdraw the torment a little. Lo! ye return (to disbelief).	We shall indeed remove the Penalty for a while, (but) truly ye will revert (to your ways).	Behold, We are removing the chastisement a little; behold, you revert!’	Surely we are lifting off the torment a little; surely you will be going back (to disbelief).	Surely, We will relieve the torment a little (<i>or</i> postpone the torment for a short while); (but) surely, you will return (to unbelief).
15	إِنَّا كَاشِفُو	We withdraw	We shall indeed remove	We are removing	Surely we are lifting off	Surely, We will relieve
16	يَوْمَ	On the day	One day	Upon the day	Upon the day	(Remember, O Muḥammad) the day
16	يَوْمَ نَبْطِشُ الْظَالِمِينَ الْكَبِيرِ	On the day when We shall seize them with the greater seizure	One day We shall seize you with a mighty onslaught	Upon the day when We shall assault most mightily	Upon the day when We will assault you with the greatest assault	(Remember, O Muḥammad) the day on which We strike (the unbelievers) with the severest stroke
17	فَتَنَّا	We tried	We did...try	We tried	We tempted	We have put to test <i>Or</i> We have granted respite
18	أَنْ	Saying	Saying	saying	(Saying)	(Saying to them)
18	رَسُولٌ	messenger	apostle	Messenger	Messenger	Messenger
19	لَا تَعْلَوْا عَلَى اللَّهِ	Be not proud against Allah	be not arrogant as against God	Rise not up against God	Do not exalt yourselves against ‘Allāh	Do not exalt yourselves against Allāh

20	أَنْ تَرْجُمُونِ	lest ye stone me to death.	against your injuring me	lest you should stone me	that you should (not) stone me (to death) Or that you should (not) cast aspersions on me
22	فَ دَعَا	And	then	And	Thus
22	فَدَعَا	And he cried	(But they were aggressive :) then he cried	And he called	(But they insisted on their unbelief.) Thus, he invoked
23	فَ أَسْرَ	Then	-----	Then	Thus
23	فَ أَسْرَ	(his Lord commanded):	(The reply came:)	-----	Thus, (Allāh ordered him, saying,)
23	أَسْرَ	Take away My slaves by night	March forth with My Servants by night	set thou forth with My bondmen by night	set forth with My servants by night
24	رَهْوًا	at rest	as a furrow (divided)	becalmed	parted
25	غَيَورٍ	watersprings	springs	fountains	springs (of water)

26	مَقَامٌ	sites	buildings	a station	a station	dwellings
27	نَعْمَةٍ	pleasant things	wealth (and conveniences of life)	prosperity	comfort	comfort
28	أَرْزَقْنَاهَا	We made it an inheritance for other folk	We made other people inherit (those things)	We bequeathed them upon another people	We made another people to inherit (these favors)	We made (these blessings) an inheritance <i>Or</i> We made (the kingdom of Egypt) an inheritance
29	فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ	And the heaven and the earth wept not for them	And neither heaven nor earth shed a tear over them	Neither heaven nor earth wept for them	So, in no way did the heaven and the earth weep for them	So, neither (the dwellers of) the heaven nor (those of) the earth wept for them
30	يٰۤاِسْرٰٓءِيْلَ	the Children of Israel	the Children of Israel	the Children of Israel	the Seeds of 'Isrâ'îl	the Israelites
32	عَلٰى عِلْمٍ	purposely	knowingly	out of a knowledge	out of a knowledge	out of knowledge
32	الْعٰلَمِيْنَ	(all) creatures	the nations	all beings	the worlds	all people (of their time)
33	الْآيٰتِ	portents	Signs	signs	'âyât	miracles
34	هٰۤؤُلَآءِ	these	These (Quraish)	These men	these people	these (unbelievers of Mecca)

35	إِنْ هِيَ إِلَّا مَوْتَتُنَا الْأُولَى	There is naught but our first death	There is nothing beyond our first death	Bring (back)	There is nothing but our first death	Decidedly there is nothing except our first death	Surely, it (the death followed by life) is but our first death
36	أَتَوْا	Bring back			Bring	come up with	(O Muhammad and you who have believed him,) bring back
36	إِنْ كُنْتُمْ صَادِقِينَ	if ye speak the truth	if what ye say is true		if you speak truly	in case you are sincere	if you are truthful
37	خَيْرٌ	better	better		better	more charitable	stronger
38	لَاعِبِينَ	in play	in (idle) sport		in play	playing	in play
40	مِيقَاتِهِمْ الْجُمُعُونَ	the term for all of them	the time appointed for all of them		their appointed time, all together	their appointed time all together	the time fixed for (the resurrection of) them all together
41	يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا	A day when friend can in naught avail friend	The Day when no protector can avail his client in aught		the day a master shall avail nothing a client	The Day a patronizer will not avail any patronized thing	the Day (when) a supporter will not avail anyone asking for support anything
43	شَجَرَةَ الزُّزُّومِ	the tree of Zaqqûm	the tree of Zaqqûm		the Tree of Ez- Zakkoum	the Tree of Az- Zaqqûm	the Tree of Deadly Fruit
45	كَالْمُهْلِ	Like molten brass	Like molten brass		like molten copper	Like molten metal	like the dregs of oil

47	خَلَدُهُ	(And it will be said): Take...	(A voice will cry): "Seize..."	"Take..."	"Take..."	(Then, Allâh will order the Keepers of Hell, saying,) "Take..."
47	أَغْلَبُهُ	drag him	drag him	thrust him	thrust him	thrust him
48	مِنْ عَذَابِ الْحَرِيمِ	the torment of boiling water	the Penalty of Boiling Water	the chastisement of boiling water	of the torment of (scalding) water	(some) of the torment of scalding water
49	ذُقْ	(Saying): Taste!	Taste thou (this)!	Taste!	Taste!	(And say to him,) "Taste (this torment)!"
49	إِنَّكَ أَنتَ	Lo! thou wast	Truly wast thou	Surely thou art	Surely you, (only) you are	Surely, you, it is you, are
50	كَمْثُرُونَ	used to doubt	used to doubt	were doubting	used to wrangle about	used to dispute
51	الْمُتَّقِينَ	those who kept their duty	the Righteous	the godfearing	the pious	the devout
53	سُنْدُسٍ	silk	fine silk	silk	sarcenet	smooth silk
53	إِسْتَبْرَقٍ	silk embroidery	rich brocade	brocade	brocade	brocade
54	زَوْجَاهُمْ	We shall wed them	We shall join them	We shall espouse them	We will espouse them	We will pair them
54	خُورٍ	fair ones	Companions	houris	hūr	extremely beautiful females of bright complexion
54	عَيْنٍ	with wide, lovely eyes	with beautiful, big, and lustrous eyes	wide-eyed	wide-eyed	of lovely eyes

55	آَمِينَ	in safety	in peace and security	secure	secure	in safety
56	إِلَّا الْمَوْتَةُ الْأُولَى	save the first death	except the first death	save the first death	except the first death	after the previous death (in the world life)
57	فَعَلًا	A bounty	As a bounty	A bounty	A Grace	as Bounty

CONCLUSION

The present study aims at investigating the field of Qur'ân translation through holding a comparison of four English translations of *Sûrat Ad-Dukhân* on the semantic level. This semantic comparison comes in Chapter Three, but it is preceded by an introduction and two chapters as a theoretical background. The semantic level is chosen since semantics is the science that is directly related to translation (Newmark, 1981: 7), and knowledge of semantics is of paramount importance to translators, especially the translators of religious texts.

In Chapter One, different linguistic (lexical, syntactic, semantic and stylistic) and cultural problems that may face the translator are tackled in detail. It has been found out that the problems directly related to Qur'ân translation are those of proper names, tense -- especially the use of the past tense in Arabic-- word order, syntactic ambiguity, polysemy, semantic change, ellipsis, redundancy, extraposition and culture-bound words.

Chapter Two deals with the principles that should be followed in Qur'ân translation. As regards translators, it is claimed that the Qur'ân is a very difficult text of multi layers, thus making it very difficult to be well translated except by a panel including experienced translators along with a helping team of linguists, scholars of theology, *qira'ât* (methods of reading the Qur'ân), jurisprudence, Qur'ânic sciences, interpretation and anthropology. In addition, some principles are suggested to be taken into account as regards the techniques that should be employed to convey the content of the Qur'ân. These principles cover six domains: lexical, syntactic, semantic, stylistic, cultural and scientific.

In particular, translating the Qur'ân requires to differentiate among synonymous words. Therefore, many synonymous words like *الخوف* *al-khawf* and *الخشية* *al-khashya* along with some of the verses in which they occur are given. In this regard, Ghâlî's *Synonyms in the Ever-Glorious Qur'ân* (2003) has been of much benefit in guiding the study. Besides, the issue of the scientific inimitability of the Qur'ân is claimed to be of great importance in translating the Qur'ân. Therefore, a focus is put on this issue, especially old translations did not pay attention to it as they depended on old interpretations that did not cover the scientific aspects of many verses. In addition, it is asserted that the format of Qur'ân translation

is greatly important in affecting receptors, and, thus, a full account of the format is given.

The core of the study comes in Chapter Three. The translations of sixty-eight words and constructions are selected to be compared. The selections are lexical عَذَابُ like *‘aṭhâbun* in the verse that reads:

﴿يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ﴾

﴿Yaghshâ an-nâsa hâṭhâ ‘aṭhâbun aleemun/ It will envelop the people. They will cry, ‘This is a terrible torment!﴾ (44:11); syntactic like أَنْ *an* in the verse:

﴿أَنْ أَدُوَّأَ إِلَىٰ عِبَادِ اللَّهِ إِنِّي لَكَ رَسُولٌ أَمِينٌ﴾

﴿An addû ilayya ‘ibâda Allâhi innee lakum Rasûlun Ameenun/ saying, ‘Hand the servants of God over to me! I am a faithful messenger who has been sent to you.﴾ (44:18); and stylistic like هُمْ فِي شَكٍّ يَلْعَبُونَ *hum fee shakkin yal‘abûna* in the verse that reads:

﴿بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ﴾

﴿Bal hum fee shakkin yal‘abûna/ yet in [their state of] doubt they take nothing seriously.﴾ (44:9).

Notably, المنتخب في تفسير القرآن الكريم *Al-Muntakhab fee Tafseer Al-Qur’ân Al-Kareem (The Select in the Interpretation of the Glorious Qur’ân)* and التفسير الميسر *At-Tafseer Al-Muyasar (The Easy Interpretation)* have been found of paramount importance since they depend on a collection of old and modern interpretations of various orientations. Thus, they have constantly been consulted throughout the study. In addition, many other interpretations have been relied on because it has been found out that consulting many Qur’ân interpretations of different orientations leads to a bigger chance of reaching the intended contextual meaning.

For more accuracy, a group of Arabic dictionaries have been utilized to investigate the precise meaning of the words selected. In particular, Ibn Manthûr’s *Lisân Al-‘Arab (The Arabic Tongue)* has been found an encyclopedic dictionary of much benefit.

To make sure of the precise definitions and meanings of the four translations under study, a group of (print and online) English dictionaries have been consulted. It has been found that *Merriam-Webster’s Collegiate Dictionary and Thesaurus [MWCDT]* (2000), *Oxford Advanced Learner’s Dictionary [OALD]* (1992) and *World Book Dictionary [WBD]* (1996) are of direct and precise definitions. Therefore, they are heavily employed throughout the study.

Comparing the four translations of *Sûrat Ad-Dukhân* has led to many results. None of these translations is free of mistakes. Pickthall’s

translation is direct in its expressions and precise to a great extent. Pickthall succeeds in rendering the words related to the Islamic creed such as his translation of الله as «Allah» in the verse that reads:

﴿أَنْ أَدُّوْا إِلَيَّ عِبَادَ اللَّهِ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ﴾

«An addû ilayya ‘ibâda Allâhi innee lakum Rasûlun Ameenun» (44:18). However, he fails to render the precise meaning of some words and constructions like الكتاب *Al-Kitâbi* translated as «Scripture» in the verse:

﴿وَالْكِتَابِ الْمُبِينِ﴾

«WAl-Kitâbi Al-Mubeeni» (44:2) and لَا إِلَهَ إِلَّا هُوَ *lâ ilâha illâ Huwa* translated as «There is no God save Him» in the verse that reads:

﴿لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ الْآوَّلِينَ﴾

«Lâ ilâha illâ Huwa yuhyee wayumeetu Rabbukum waRabbu âbâ’ikumu al-awwaleena» (44:8). In addition, Pickthall's language is affected by old patterns such as using *ye* instead of *you* in his translation of the verse that reads:

﴿تَكْفُرْ عَادُونُ﴾

«Innakum ‘â’idûna» as «Lo! ye return (to disbelief)» (44:15).

As to ‘Alî’s translation, it is of an excellent language, though affected by Biblical English. This is clear in his using «Apostle» instead of *Messenger* in his translation of رَسُولٌ *Rasûlun* in the verse that reads:

﴿أَتَىٰ لَهُمُ الذِّكْرُ وَقَدْ جَاءَهُمْ رَسُولٌ مُّبِينٌ﴾

«Annâ lahumu az-zikrâ waqad jâ’ahum Rasûlun Mubeenun.» (44:13) The footnotes provided are also of much benefit, though difficult to grasp by the average receptor nowadays. Moreover, it has been found out that ‘Alî’s translation is redundant and tends to paraphrasing more than translation. This can be noted in his translation of رَهْوًا *rahwan* as «as a furrow (divided)» in the verse that reads:

﴿وَأَتْرَكَ الْبَحْرَ رَهْوًا إِنَّهُمْ جُنْدٌ مُّغْرَقُونَ﴾

«Wa utruki al-bahra rahwan innahum jundun mughraqu’na» (44: 24).

It has also been discovered that ‘Alî’s translation has gone through many modifications as a result of its many editions. Some of these modifications in *Sûrat Ad-Dukhân* are as follows: الله in the verse that reads:

﴿إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ﴾

«Illâ man rahima Allâhu innahu Huwa Al-‘Azezu Ar-Raheemu» (44:42) was originally translated as «God» and corrected in many editions and on many websites as *Allâh*. Similarly, حُورٍ *hûrin* in the verse:

﴿كَذَٰلِكَ وَزَوَّجْنَاهُم بِحُورٍ عِينٍ﴾

﴿Kathâlika wazawwajnâhum bihûrin ‘eenin﴾ (44:54) was originally translated as 《Companions》 but modified as *fair women*. These modifications are also given in detailed endnotes.

Regarding Arberry's translation, it is very dense and close to a literal translation. This can be noted in his translation of the verse that reads:

﴿فِيهَا يُفَرَّقُ كُلُّ أَمْرٍ حَكِيمٍ﴾

﴿Feeha yufraqu kullu amrin hakeemin﴾ (44:4) as 《therein every wise bidding》. Besides, Arberry does not succeed in rendering the precise meaning of many words. For example, عُيُون *‘uyûnin* in the verse that reads:

﴿كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ﴾

﴿Kam tarakû min janâtin wa‘uyûnin﴾ (44:25) is mistranslated as 《fountains》.

However, Arberry succeeds in transferring the beauty of the Qur’ânic language into English by preserving the Qur’ânic style. This can be noted in preserving the extraposition in translating the verse that reads:

﴿وَلَقَدْ آخَرْنَاهُمْ عَلَىٰ عِلْمٍ عَلَىٰ الْعَالَمِينَ﴾

﴿Walaqadi ihtarnâhum ‘ala ‘ilmin ‘ala al-‘âlameena﴾ (44:32) as 《and We chose them, out of a knowledge, above all beings》. It should also be mentioned that though Arberry's translation was first published in 1955, its language is still felt to be modern and of a unique style.

Ghâlî's translation is the most precise one among the four ones under study as it makes use of the three other ones and follows a systematic plan of differentiating among synonymous words. For example, Ghâlî is the only one to keep translating the noun agent مبین (ال) (*al*) *mubeen* as 《e/Evident》 in all the verses where it occurs such as:

﴿وَالْكِتَابِ الْمُبِينِ﴾

﴿WAl-Kitâbi Al-Mubeeni﴾ (44:2)

﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُحَانٍ مُبِينٍ﴾

﴿Fa-irtaqib yawma ta’tee as-samâ’u bidukhânin mubeenin﴾ (44:10),

﴿إِنَّا كُنْهُمُ الذِّكْرَىٰ وَقَدْ جَاءَهُمْ رَسُولٌ مُبِينٌ﴾

﴿Annâ lahumu az-zikrâ waqad jâ’ahum Rasûlun mubeenun﴾ (44:13),

﴿وَأَن لَّا تَعْلُوا عَلَى اللَّهِ إِنِّي ءَايِكُمْ سُلْطٰنٍ مُّبِينٍ﴾

﴿Wan lâ ta’lû ‘ala Allâhi innee âteekum bisultânin mubeenin﴾ (44:19) and

﴿وَأَيِّنَّاهُمْ مِّنَ آلَايَاتِ مَا فِيهِ بَلَاغًا مُّبِينًا﴾

﴿Waâtaynâhum mina al-âyâti mâ feehi balâ'un mubeenun﴾ (44:33). In addition, Ghâlî uses a modern language that can attract many receptors, though his style is difficult and condensed sometimes. In this regard, it is noted that Ghâlî is greatly affected by Arberry's translation. Just a look at Arberry and Ghâlî's translations of the following verses (among others) shows how far the latter is affected by the first.

﴿بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ﴾

﴿Bal hum fee shakkin yal'abûna﴾ (44:9)

Arberry: Nay, but they are in doubt, playing.

Ghâlî: No indeed, (but) they are in doubt, playing.

﴿كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ﴾

﴿Kam tarakû min janâtin wa'uyûnin﴾ (44:25)

Arberry: They left how many gardens and fountains,

Ghâlî: They left how many gardens and springs.

﴿وَلَقَدْ أَحْضَرْنَاهُمْ عَلَىٰ عِلْمٍ عَلَىٰ الْعَالَمِينَ﴾

﴿Walaqadi ikhtarnâhum 'ala 'ilmin 'ala al-'âlameena﴾ (44:32)

Arberry: and We chose them, out of a knowledge, above all beings,

Ghâlî: And indeed We already chose them, out of a knowledge, over the worlds;

Being no exception, Ghâlî makes some mistakes such as those in translating رَهْوًا *rahwan* in the verse that reads:

﴿وَأَتْرَكُ الْبَحْرَ رَهْوًا إِنَّهُمْ جُنْدٌ مُغْرَقُونَ﴾

﴿Wautruki al-bahra rahwan innahum jundun mughraqûna﴾ (44:24) as ﴿becalmed﴾ and خَيْرٌ *khayrun* in the verse:

﴿أَهْمٌ خَيْرٌ أَمْ قَوْمٌ تُسِجُّ وَالَّذِينَ مِنْ قَبْلِهِمْ أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ﴾

﴿Ahum khayrun am Qawmu Tubba'in wal-laṭheena min qablihim ahlaknâhum innahum kânû mujrimeena﴾ (44:37) as ﴿more charitable﴾.

Finally, it is found out that Ghâlî's translation is the most precise among the four ones under study as it makes use of the three other ones and corrects some of the mistakes which they make. Followed by Ghâlî's translation in the precision of meaning and easiness of style does come Pickthall's. Though Arberry's translation is the best in style, it comes in the third place in terms of the accuracy of meaning. At last does come 'Alî's translation, which would have taken a different place had it not been redundant and paraphrasing. Each of the four translations under study represents a great effort that cannot be mistaken, and the mistranslations scattered here and there do not belittle their value.

APPENDIX A

THE TEXT OF THE FOUR TRANSLATIONS UNDER STUDY

﴿ح م﴾

Hâ meem

Pickthall: Hâ. Mîm.

‘**Alî:** Ha-Mim.

Arberry: Hâ Mîm.

Ghâfî: Hâ-Mîm.

﴿وَالْكِتَابِ الْمُبِينِ﴾

Wai-Kitâbi Al-Mûbeeni

Pickthall: By the Scripture that maketh plain

‘**Alî:** By the Book that makes things clear;-

Arberry: By the Clear Book.

Ghâfî: And (by) the Evident Book.

﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَرَّكَةٍ إِنَّا كُنَّا مُنْذِرِينَ﴾

Innâ anzalnâhu fee laylatin mûbâarakatin Innâ kunnâ munthireena

Pickthall: Lo! We revealed it on a blessed night - Lo! We are ever warning-

‘**Alî:** We sent it down during a blessed night: for We (ever) wish to warn (against Evil).

Arberry: We have sent it down in a blessed night (We are ever warning)

Ghâfî: Surely We have sent it down in a blessed night; surely We have been warning.

﴿فِيهَا يُفَرِّقُ كُلُّ أَمْرٍ حَكِيمٍ﴾

Feeha yufraqu kullu amrin hakeemin

Pickthall: Whereon every wise command is made clear

‘**Alî:** In that (night) is made distinct every affair of wisdom,

Arberry: therein every wise bidding

Ghâfî: Therein every Wise Command is (distinctly) decreed.

﴿أَمْرًا مِّنْ عِنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ﴾

Amran min ‘indinâ Innâ kunnâ mursileena

Pickthall: As a command from Our presence - Lo! We are ever sending -

‘**Alî:** By command, from Our Presence. For We (ever) send (revelations),

Arberry: determined as a bidding from Us, (We are ever sending)

Ghâli: (As) a Command from Our providence; surely We have (ever) been sending (Messengers)

﴿رَحْمَةً مِّن رَّبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾ (٦)

Ra/hmatan min Rabbika innahu Huwa As-Samee‘u Al-‘Aleemu

Pickthall: A mercy from thy Lord. Lo! He, even He is the Hearer, the Knower,

‘**Alî:** As a Mercy from thy Lord: for He hears and knows (all things);

Arberry: as a mercy from thy Lord (surely He is the All-hearing, the All-knowing)

Ghâli: As a mercy from your Lord; surely He, Ever He, is The Ever-Hearing, The Ever-Knowing.

﴿رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنَّ كُنُوزَ مُّوقِنِينَ﴾ (٧)

Rabbi As-Samâwâti wal-ardi wamâ baynahumâ in kuntum mûqineenâ

Pickthall: Lord of the heavens and the earth and all that is between them, if ye would be sure.

‘**Alî:** The Lord of the heavens and the earth and all between them, if ye (but) have an assured faith.

Arberry: Lord of the heavens and earth, and all that between them is if you have faith.

Ghâli: The Lord of the heavens and the earth and whatever is between them both, in case you are (believers) with certitude.

﴿لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ رَبُّ آبَائِكُمْ الْأَوَّلِينَ﴾ (٨)

Lâ ilâha illâ Huwa yu/hyee wayumeetu Rabbukum waRabbu âbâ’ikumu al-awwaleena

Pickthall: There is no God save Him. He quickeneth and giveth death; your Lord and Lord of your forefathers.

‘**Alî:** There is no god but He: It is He Who gives life and gives death,- The Lord and Cherisher to you and your earliest ancestors.

Arberry: There is no god but He; He gives life and makes to die; your Lord and the Lord of your fathers, the ancients.

Ghâli: There is no god except He; He gives life and makes to die; (He is) your Lord and The Lord of your earliest fathers.

﴿بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ﴾ (٩)

Bal hum fee shakkin yal’abûna

Pickthall: Nay, but they play in doubt.

‘Alî: Yet they play about in doubt.

Arberry: Nay, but they are in doubt, playing.

Ghâli: No indeed, (but) they are in doubt, playing.

﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُحَانٍ مُّبِينٍ﴾ (١٠)

Fa-irtaqib yawma ta'tee as-samâ'u bidukhânin mubeenin

Pickthall: But watch thou (O Muhammad) for the day when the sky will produce visible smoke

‘Alî: Then watch thou for the Day that the sky will bring forth a kind of smoke (or mist) plainly visible,

Arberry: So be on the watch for a day when heaven shall bring a manifest smoke

Ghâli: So be on the watch for a day when the heaven will come up with an evident smoke,

﴿يُعْطَى النَّاسُ هَذَا عَذَابٌ أَلِيمٌ﴾ (١١)

Yaghshâ an-nâsa hâṭhâ 'aṭhâbun aleemun

Pickthall: That will envelop the people. This will be a painful torment.

‘Alî: Enveloping the people: this will be a Penalty Grievous.

Arberry: covering the people; this is a painful chastisement.

Ghâli: That will envelop mankind; this is a painful torment.

﴿رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ﴾ (١٢)

Rabbânâ ikshif 'annâ al-'aṭhâba innâ mu'uminûna

Pickthall: (Then they will say): Our Lord relieve us of the torment. Lo! we are believers.

‘Alî: (They will say:) "Our Lord! Remove the Penalty from us, for we do really believe!"

Arberry: 'O our Lord, remove Thou from us the chastisement; we are believers.'

Ghâli: "Our Lord, lift off from us the torment; surely, we are believers."

﴿أَنَّى لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُّبِينٌ﴾ (١٣)

Annâ lahumu az-zikrâ waqad jâ'ahum Rasûlun Mubeenun

Pickthall: How can there be remembrance for them, when a messenger making plain (the Truth) had already come unto them,

‘Alî: How shall the Message be (effectual) for them, seeing that an Apostle explaining things clearly has (already) come to them,-

Arberry: How should they have the Reminder, seeing a clear Messenger already came to them,

Ghâli: However could they have the Reminding, and an evident Messenger has already come to them.

﴿ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلِّمٌ مِّثْلُ نَحْنُ ۖ﴾ (١٤)

Thumma tawallaw ‘anhu waqâlû mu‘allmun majnûn

Pickthall: And they had turned away from him and said: One taught (by others), a madman?

‘**Alî:** Yet they turn away from him and say: "Tutored (by others), a man possessed!"

Arberry: then they turned away from him and said, 'A man tutored, possessed!'

Ghâfi: (Yet) thereafter they turned away from him and said, "A man taught (by others), a madman!"

﴿إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ ۖ﴾ (١٥)

Innâ kâshifû al-’aṭhâbi qaleelan innakum ‘â’idûna

Pickthall: Lo! We withdraw the torment a little. Lo! ye return (to disbelief).

‘**Alî:** We shall indeed remove the Penalty for a while, (but) truly ye will revert (to your ways).

Arberry: 'Behold, We are removing the chastisement a little; behold, you revert!'

Ghâfi: Surely we are lifting off the torment a little; surely you will be going back (to disbelief).

﴿يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ إِنَّا مُنتَقِمُونَ ۖ﴾ (١٦)

Yawma nabtîshu al-baṭshata al-kubrâ Innâ Muntaqimûna

Pickthall: On the day when We shall seize them with the greater seizure, (then) in truth We shall punish.

‘**Alî:** One day We shall seize you with a mighty onslaught: We will indeed (then) exact Retribution!

Arberry: Upon the day when We shall assault most mightily, then We shall take Our vengeance.

Ghâfi: Upon the day when We will assault you with the greatest assault; surely we will be Avengers.

﴿وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ ۖ﴾ (١٧)

Walaqad fatannâ qablahum Qawma Fir’awna waja’ahum Rasûlun Kareemun

Pickthall: And verily We tried before them Pharaoh's folk, when there came unto them a noble messenger,

‘**Alî:** We did, before them, try the people of Pharaoh: there came to them an apostle most honourable,

Arberry: Already before them We tried the people of Pharaoh; and a noble Messenger came unto them,

Ghâfi: And indeed already before them We tempted the people of Fir'awn and an honorable Messenger came to them

﴿أَنْ أَدُّوْا إِلَيَّ عِبَادَ اللَّهِ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ﴾ (١٨)

An addû ilayya 'ibâda Allâhi innee lakum Rasûlun Ameenun

Pickthall: Saying: Give up to me the slaves of Allah. Lo! I am a faithful messenger unto you.

Alî: Saying: "Restore to me the servants of God: I am to you an apostle worthy of all trust;"

Arberry: saying, 'Deliver to me God's servants; I am for you a faithful Messenger,

Ghâfi: (Saying), "Discharge (footnote: give back to me) to me the bondmen of 'Allâh; surely I am for you a trustworthy Messenger."

﴿وَأَنْ لَا تَعْلَوْا عَلَى اللَّهِ إِنِّي ءَاتِيكُمْ بِسُلْطَانٍ مُبِينٍ﴾ (١٩)

Wan lâ ta'lû 'ala Allâhi innee âteekum bisultânin mubeenin

Pickthall: And saying: Be not proud against Allah. Lo! I bring you a clear warrant.

Alî: "And be not arrogant as against God: for I come to you with authority manifest."

Arberry: and, 'Rise not up against God; behold, I come to you with a clear authority,

Ghâfi: And, "Do not exalt yourselves against 'Allâh; surely I am bringing you an evident all-binding authority;

﴿وَالَّذِي عَدَّتْ بَرِّي وَرَبِّكَ أَنْ تَرْجُمُونِ﴾ (٢٠)

Wainnee 'uṭhtu biRabbee waRabbikum an tarjumûni

Pickthall: And lo! I have sought refuge in my Lord and your Lord lest ye stone me to death.

Alî: "For me, I have sought safety with my Lord and your Lord, against your injuring me."

Arberry: and I take refuge in my Lord and your Lord, lest you should stone me.

Ghâfi: And surely I take refuge in my Lord and your Lord that you should (not) stone me.

﴿وَلَنْ تَرَوْنَا مُؤْمِنًا إِلَى فَاعَزِلُّوْا﴾ (٢١)

Wa'in lam tu'uminû lee fa-i'tazilûni

Pickthall: And if ye put no faith in me, then let me go.

Alî: "If ye believe me not, at least keep yourselves away from me."

Arberry: 'But if so be that you believe me not, go you apart from me!'

Ghâfi: And in case you do not believe me, then keep apart from me."

﴿فَدَعَا رَبَّهُ أَنَّ هَؤُلَاءِ قَوْمٌ خَائِرُونَ﴾ (٢٢)

Fada'â Rabbahu anna ha'ulâ'i qawmun mujrimûna

Pickthall: And he cried unto his Lord, (saying): These are guilty folk.

'**Alî:** (But they were aggressive:) then he cried to his Lord: "These are indeed a people given to sin."

Arberry: And he called to his Lord, saying, 'These are a sinful people.'

Ghâfî: So he invoked his Lord, (saying) "These are a criminal people."

﴿فَأَنزَلَ بِعَادَى لَّيَالٍ إِنْكُمْ مُّتَّبِعُونَ﴾ (٢٣)

Fa'asri bi'ibâdee laylan innakum muttaba'ûna

Pickthall: Then (his Lord commanded): Take away My slaves by night.

Lo! ye will be followed,

'**Alî:** (The reply came:) "March forth with My Servants by night: for ye are sure to be pursued."

Arberry: 'Then set thou forth with My servants in a watch of the night; surely you will be followed.

Ghâfî: "Then set forth with My bondmen by night, surely you will be closely followed.

﴿وَأَتْرَكَ الْبَحْرَ رَهْوًا إِنَّهُمْ جُنْدٌ مُّغْرَقُونَ﴾ (٢٤)

Wautruki al-bahra rahwan innaahum jundun mughraqûna

Pickthall: And leave the sea behind at rest, for lo! they are a drowned host.

'**Alî:** And leave the sea as a furrow (divided): for they are a host (destined) to be drowned."

Arberry: And leave the sea becalmed; they are a drowned host.'

Ghâfî: And leave the sea becalmed (footnote: furrowed); surely they are a drowned host."

﴿كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَوَيْونٍ﴾ (٢٥)

Kam tarakû min janâtin wa'uyûnin

Pickthall: How many were the gardens and the watersprings that they left behind,

'**Alî:** How many were the gardens and springs they left behind,

Arberry: They left how many gardens and fountains,

Ghâfî: They left how many gardens and springs.

﴿وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ﴾ (٢٦)

Wazurû'in wamaqâmin kareemin

Pickthall: And the cornlands and the goodly sites

'**Alî:** And corn-fields and noble buildings,

Arberry: sown fields, and how noble a station,

Ghâfi: And plantations and how honorable a station.

﴿وَنِعْمَ كَانُوا فِيهَا فَاكِهِينَ (١٧)﴾

Wana'matin kânû feeha fâkiheena

Pickthall: And pleasant things wherein they took delight!

‘Alî: And wealth (and conveniences of life), wherein they had taken such delight!

Arberry: and what prosperity they had rejoiced in!

Ghâfi: And what comfort they used to (enjoy) cheerfully!

﴿كَذَلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ (١٨)﴾

Kazâlika w'awrathnâhâ qawman âkhareena

Pickthall: Even so (it was), and We made it an inheritance for other folk;

‘Alî: Thus (was their end)! And We made other people inherit (those things)!

Arberry: Even so; and We bequeathed them upon another people.

Ghâfi: Thus (it was); and We made another people to inherit (these favors).

﴿مَّا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ (١٩)﴾

Famâ bakat ‘alayhimu as-samâ’u wal-ardu wamâ kânû munthareena

Pickthall: And the heaven and the earth wept not for them, nor were they reprieved.

‘Alî: And neither heaven nor earth shed a tear over them: nor were they given a respite (again).

Arberry: Neither heaven nor earth wept for them, nor were they respited;

Ghâfi: So, in no way did the heaven and the earth weep for them, and in no way were they respited.

﴿وَلَقَدْ جَاءَنَا بَنِي إِسْرَءِيلَ مِنَ الْعَذَابِ الْمُهِينِ (٢٠)﴾

Walaqad najjaynâ Bany Isrâ’eela min al-‘aṭhâbi al-muheeni

Pickthall: And We delivered the Children of Israel from the shameful doom;

‘Alî: We did deliver aforetime the Children of Israel from humiliating Punishment,

Arberry: and We delivered the Children of Israel from the humbling chastisement,

Ghâfi: And indeed We already safely delivered the Seeds of ‘Isrâîl from degrading torment.

﴿مِنْ فِرْعَوْنَ إِنَّهُ كَانَ عَلِيًّا مِنَ الْمُسْرِفِينَ (٢١)﴾

Min Fir‘awna innahu kâna ‘âliyan mina al-musrifeena

Pickthall: (We delivered them) from Pharaoh. Lo! he was a tyrant of the

wanton ones.

‘Alî: Inflicted by Pharaoh, for he was arrogant (even) among inordinate transgressors.

Arberry: from Pharaoh; surely he was a high One, of the prodigals;

Ghâî: From Fir‘awn; surely he was exalted, of the extravagant.

﴿وَلَقَدْ أَحْزَنْنَاهُمْ عَلَىٰ عِلْمٍ عَلَى الْعَالَمِينَ﴾ (٣٢)

Walaqadi ikhtarnâhum ‘ala ‘ilmin ‘ala al-‘âlameena

Pickthall: And We chose them, purposely, above (all) creatures.

‘Alî: And We chose them aforetime above the nations, knowingly,

Arberry: and We chose them, out of a knowledge, above all beings,

Ghâî: And indeed We already chose them, out of a knowledge, over the worlds;

﴿وَأَيِّنَّا لَهُمْ مِنَ الْآيَاتِ مَا فِيهِ بَلَاءٌ مُّبِينٌ﴾ (٣٣)

Wa’âtayânhum mina al-âyâtî mâ feehi balâ’un mûbeenun

Pickthall: And We gave them portents wherein was a clear trial.

‘Alî: And granted them Signs in which there was a manifest trial.

Arberry: and gave them signs wherein there was a manifest trial.

Ghâî: And we brought them (some) ‘âyât wherein there was an evident trial.

﴿إِنَّ هَؤُلَاءِ لَيَقُولُونَ﴾ (٣٤)

Inna hâ’ulâ’i layaqûlna

Pickthall: Lo! these, forsooth, are saying:

‘Alî: As to these (Quraish), they say forsooth:

Arberry: These men do say,

Ghâî: Surely these (people) are indeed saying,

﴿إِنَّ هِيَ إِلَّا مَوْتُنَا الْأُولَىٰ وَمَا نَحْنُ بِمُنشَرِينَ﴾ (٣٥)

In hiya illâ mawtatunâ al-’ûlâ wamâ nahnu bimunshareena

Pickthall: There is naught but our first death, and we shall not be raised again.

‘Alî: "There is nothing beyond our first death, and we shall not be raised again."

Arberry: "There is nothing but our first death; we shall not be revived.

Ghâî: "Decidedly there is nothing except our first death, and in no way will we be raised up.

﴿فَأْتُوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ﴾ (٣٦)

Fa’tû bi’âbâ’inâ in kuntum şâdiqeena

Pickthall: Bring back our fathers, if ye speak the truth!

‘Alî: "Then bring (back) our forefathers, if what ye say is true!"

Arberry: Bring us our fathers, if you speak truly!’

Ghâfi: Then come up with (footnote: i.e. bring) our fathers, in case you are sincere! ”

﴿أَهْمْ خَيْرٌ أَمْ قَوْمٌ تُنَجِّجُ وَالَّذِينَ مِنْ قَبْلِهِمْ أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ﴾ (٣٧)

Ahum khayrun am Qawmu Tubba‘in wal-laṭṭheena min qablihim
ahlaknâhum innahum kânû mujrimeena

Pickthall: Are they better, or the folk of Tubba‘ and those before them?

We destroyed them, for surely they were guilty.

‘**Alî:** What! Are they better than the people of Tubba‘ and those who were before them? We destroyed them because they were guilty of sin.

Arberry: Are they better, or the people of Tubba‘ and those before them whom We destroyed? They were surely sinners.

Ghâfi: Are they more charitable or the people of Tubba‘ and the ones even before them? We caused them to perish; surely they were criminals.

﴿وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَعِبٍ﴾ (٣٨)

Wamâ khalaqnâ as-samâwâtî wal-ardi wamâ baynahumâ wamâ kunnâ
lâ‘ibeena

Pickthall: And We created not the heavens and the earth, and all that is between them, in play.

‘**Alî:** We created not the heavens, the earth, and all between them, merely in (idle) sport:

Arberry: We created not the heavens and earth, and all that between them is, in play;

Ghâfi: And in no way did We create the heavens and the earth and whatever is between them both, playing;

﴿مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾ (٣٩)

Mâ khalaqnâhumâ illâ bilḥaqi walâkinnâ aktharahum lâ ya‘lamûna

Pickthall: We created them not save with truth; but most of them know not.

‘**Alî:** We created them not except for just ends: but most of them do not understand.

Arberry: We created them not save in truth; but most of them know it not.

Ghâfi: In no way did We create them both except with The Truth; but most of them do not know.

﴿إِنَّ يَوْمَ الْفَصْلِ مِيقَاتُهُمْ أَجْمَعِينَ﴾ (٤٠)

Inna Yawma Al-Faṣli meeqâtuhum ajma‘eena

Pickthall: Assuredly the Day of Decision is the term for all of them,

‘**Alî:** Verily the Day of Sorting Out is the time appointed for all of them,-

Arberry: Surely the Day of Decision shall be their appointed time, all

together,

Ghâfi: Surely the Day of Verdict is their appointed time all together-

﴿يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنصَرُونَ﴾ (٤١)

Yawma lâ yughnee mawlan ‘an mawlan shay’ an walâ hum yunṣarûna

Pickthall: A day when friend can in naught avail friend, nor can they be helped,

‘**Alî:** The Day when no protector can avail his client in aught, and no help can they receive,

Arberry: the day a master shall avail nothing a client, and they shall not be helped,

Ghâfi: The Day a patronizer will not avail any patronized thing, and they will not be vindicated.

﴿إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ﴾ (٤٢)

Illâ man rahîma Allâhu innahu Huwa Al-‘Azeezu Ar-Raheemu

Pickthall: Save him on whom Allah hath mercy. Lo! He is the Mighty, the Merciful.

‘**Alî:** Except such as receive God's Mercy: for He is Exalted in Might, Most Merciful.

Arberry: save him upon whom God has mercy; He is the All-mighty, the All-compassionate.

Ghâfi: Except him on whom ‘Allâh has mercy; surely He, Ever He, is The Ever-Mighty, The Ever-Merciful.

﴿إِنَّ شَجَرَتَ الزُّقُومِ﴾ (٤٣)

Inna Shajarata Az-Zaqqûmi

Pickthall: Lo! the tree of Zaqqûm,

‘**Alî:** Verily the tree of Zaqqûm

Arberry: Lo, the Tree of Ez-Zakkoum

Ghâfi: Surely, the Tree of Az-Zaqqûm,

﴿طَعَامُ الْأَثِيمِ﴾ (٤٤)

Ṭa‘âmu al-‘atheemi

Pickthall: The food of the sinner!

‘**Alî:** Will be the food of the Sinful,-

Arberry: is the food of the guilty,

Ghâfi: Is the food of the constantly vicious.

﴿كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ﴾ (٤٥)

Kal-muhli yaghlee fee al-buṭûni

Pickthall: Like molten brass, it seetheth in their bellies

‘**Alî:** Like molten brass; it will boil in their insides,

Arberry: like molten copper, bubbling in the belly

Ghâli: Like molten metal, it boils in the bellies,

﴿كَغَلِي الْحَمِيرِ ٤٦﴾

Kaghalyi al-hameemi

Pickthall: As the seething of boiling water.

‘**Alî:** Like the boiling of scalding water.

Arberry: as boiling water bubbles.

Ghâli: As the boiling of scalding water.

﴿حَذُوهُ فَأَعْتَلُوهُ إِلَىٰ سَوَاءِ الْحَمِيرِ ٤٧﴾

Khuṭhûhu fa-i ‘tilûhu ilâ sawâ’i Al-Jaheemi

Pickthall: (And it will be said): Take him and drag him to the midst of hell,

‘**Alî:** (A voice will cry :) "Seize ye him and drag him into the midst of the Blazing Fire!"

Arberry: 'Take him, and thrust him into the midst of Hell,

Ghâli: "Take him, then thrust him into the (deepest) level of Hell-Fire;

﴿ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِن عَذَابِ الْحَمِيرِ ٤٨﴾

Thumma ṣubbû fawqa ra’sihi min ‘aṭhâbi al-hameemi

Pickthall: Then pour upon his head the torment of boiling water.

‘**Alî:** "Then pour over his head the Penalty of Boiling Water,"

Arberry: then pour over his head the chastisement of boiling water!"

Ghâli: Thereafter pour above his head of the torment of (scalding) water!

﴿دُقْ إِلَيْكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ٤٩﴾

Ṭhuq innaka anta al-‘azeezu al-kareemu

Pickthall: (Saying): Taste! Lo! thou wast forsooth the mighty, the noble!

‘**Alî:** "Taste thou (this)! Truly wast thou mighty, full of honour!"

Arberry: 'Taste! Surely thou art the mighty, the noble.

Ghâli: Taste! Surely you, (only) you are (footnote: i.e. you used to think that you were mighty) the constantly mighty, the constantly honorable.

﴿إِنَّ هَذَا مَا كُنْتُمْ بِهِ مُتَمَتِّعُونَ ٥٠﴾

Inna hâṭhâ mâ kuntum bihi tamtarûna

Pickthall: Lo! this is that whereof ye used to doubt.

‘**Alî:** "Truly this is what ye used to doubt!"

Arberry: This is that concerning which you were doubting.'

Ghâli: Surely this is what you used to wrangle about."

﴿إِنَّ الْمَتِّينَ فِي مَقَالٍ آمِينَ ٥١﴾

Inna al-muttaqeena fee maqâmin ameenin

Pickthall: Lo! those who kept their duty will be in a place secure.

‘**Alî:** As to the Righteous (they will be) in a position of Security,

Arberry: Surely the godfearing shall be in a station secure

Ghâfî: Surely the pious will be in a station constantly secure,

﴿ فِي جَنَّاتٍ وَعُيُوبٍ ٥٢ ﴾

Fee jannâtin wa‘uyûnin

Pickthall: Amid gardens and watersprings,

‘**Alî:** Among Gardens and Springs;

Arberry: among gardens and fountains,

Ghâfî: In Gardens and Springs,

﴿ يَلْبَسُونَ مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ ٥٣ ﴾

Yalbasûna min sundusin wa-istabraqin mutaqâbileena

Pickthall: Attired in silk and silk embroidery, facing one another.

‘**Alî:** Dressed in fine silk and in rich brocade, they will face each other;

Arberry: robed in silk and brocade, set face to face.

Ghâfî: Wearing (garments) of sarcenet and brocade, facing one another.

﴿ كَذَلِكَ زَوَّجْنَاهُمْ بِحُورٍ عِينٍ ٥٤ ﴾

Kaṭhâlika wazawwajnâhum biḥûrin ‘eenin

Pickthall: Even so (it will be). And We shall wed them unto fair ones with wide, lovely eyes.

‘**Alî:** So; and We shall join them to Companions with beautiful, big, and lustrous eyes.

Arberry: Even so; and We shall espouse them to wide-eyed houris,

Ghâfî: Thus (it will be); and We will espouse them to wide-eyed ḥûr (footnote: Fair females in Paradise).

﴿ يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ ٥٥ ﴾

Yad‘ûna feeha bikulli fâkihatin âmineena

Pickthall: They call therein for every fruit in safety.

‘**Alî:** There can they call for every kind of fruit in peace and security;

Arberry: therein calling for every fruit, secure.

Ghâfî: Therein (they will be) calling for every (kind) of fruit, secure.

﴿ لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقَّعَهُمْ عَذَابَ الْجَحِيمِ ٥٦ ﴾

Lâ yaṭhûqûna feeha al-mawta illâ al-mawtata al-ûlâ wawaqâḥum ‘aṭhâba Al-Jaḥeemi

Pickthall: They taste not death therein, save the first death. And He hath saved them from the doom of hell,

‘**Alî:** Nor will they there taste Death, except the first death; and He will

preserve them from the Penalty of the Blazing Fire,-

Arberry: They shall not taste therein of death, save the first death, And He shall guard them against the chastisement of Hell --

Ghâfi: They will not taste therein of death, except the first death, and He will protect them from the torment of Hell-Fire,

﴿فَضْلًا مِّن رَّبِّكَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

Faḍlan min Rabbika ṭhâlika huwa al-fawzu al-‘atheemu

Pickthall: A bounty from thy Lord. That is the supreme triumph.

‘**Alî:** As a Bounty from thy Lord! That will be the supreme achievement!

Arberry: a bounty from thy Lord; that is the mighty triumph.

Ghâfi: A Grace from your Lord; that is it which is the magnificent triumph.

﴿فَإِنَّمَا يَسْتَرْئِنُهُ يَلْسَاكَ لَعْنَاهُمْ يَذَّكَّرُونَ﴾

Fa’innamâ yassarnâhu bilisânika la‘allahum yataṭṭhakkârûna

Pickthall: And We have made (this Scripture) easy in thy language only that they may heed.

‘**Alî:** Verily, We have made this (Qur-ân) easy, in thy tongue, in order that they may give heed.

Arberry: Now We have made it easy by thy tongue, that haply they may remember.

Ghâfi: So We have surely made it easy by your tongue, only that possibly they would remind themselves.

﴿فَارْتَقِبْ إِنَّهُمْ مُّرْتَقِبُونَ﴾

Fa-irtaqib innahum murtaqibûna

Pickthall: Wait then (O Muhammad). Lo! they (too) are waiting.

‘**Alî:** So wait thou and watch; for they (too) are waiting.

Arberry: So be on the watch; they too are on the watch.

Ghâfi: Then be on the watch; surely they (too) are on the watch.

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SUMMARY

This is a study about Qur'ân translation. Its main objective is to hold a comparison among four English translations of *Sûrat Ad-Dukhân* (*Chapter of Smoke*) on the semantic level. The four translations chosen are those attempted by Muhammad Marmaduke Pickthall (1930), 'Abdullâh Yûsuf 'Alî (1934), Arthur J. Arberry (1955) and Muhammad Mahmûd Ghâlî (1997). The comparison comes in Chapter Three, but it is preceded by two chapters and followed by a conclusion.

In the Introduction, there is an attempt to show the significance of translation in general and the paramount importance of translating the Qur'ân in particular. It is also claimed that translating the Qur'ân into English is of vital importance as it is the first language used nowadays by the majority of all people, either as a native, second, or foreign language. Besides, the history of translating the Qur'ân is briefly touched upon, with special reference to the translations done into English. Then, a detailed account of each translator under study is given, including a short biography, the reasons behind translating the Qur'ân, the circumstances that surrounded his translation, the number of editions the translation has gone through along with its pros and cons.

In Chapter One, there is an attempt to investigate the different problems that face translators in general, with special reference to those encountered by Qur'ân translators. It has been found out that the problems that may face translators may be linguistic (lexical, syntactic, semantic and stylistic) or cultural. Each type of these problems has many other sub-problems. As to the lexical problems studied, words with opposite meanings, eponyms, acronyms, abbreviations and proper names are focused on. Concerning the syntactic problems, there is a focus on tense, word order and syntactic ambiguity. As regards the semantic problems, attention is paid to homonymy, polysemy and semantic change. As to the stylistic problems, there is special interest in ellipsis, redundancy and extraposition. At last, the cultural problems such as idioms, proverbs and culture-bound words are investigated, showing that the Qur'ân is a densely abundant book with many culture-bound words related to Arabic culture, thus making it very difficult to be well translated.

With each problem, most of its aspects are discussed, shedding the light on its applications in ordinary texts and in the Qur'ân in particular.

Therefore, many examples from the Qur'ân are set, often with many translations compared in order to show how far the problem is and reach a working solution. For instance, in offering the culture-bound words in the Qur'ân, the verse that reads:

﴿وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ﴾

﴿Walâ tuṣa'ir khaddaka lin-nâsi/ Do not turn your nose up at people﴾ (31:18) is set as an example containing a culture-bound word; that is *تُصَعِّرُ* *tuṣa'ir*. This word is shown as deeply related to desert culture, where it is understood as a verb from the noun *الصَّعْرُ* *aṣ-ṣa'r* that is a disease afflicting camels, thus making their necks twist. While the camel afflicted with this disease walks with its chest straight forward, its neck appears twisted to the right or the left in a funny way (Hifny, 1992: 170-176). Then, it is shown that the Qur'ân describes the haughty as if they were camels afflicted with the disease of *الصَّعْرُ* *aṣ-ṣa'r* and that this image was completely understood by ancient Arabs to whom the Qur'ân was sent since they were fully aware of many types of camels, their characteristics and diseases. Then, four translations (by Pickthall, 'Alî, Arberry and Ghâlî) of this verse are given to show how all of these translations fail to convey all the connotations borne by the verb *تُصَعِّرُ* *tuṣa'ir*.

In Chapter Two, a group of principles are suggested to be followed in translating the Qur'ân. Notably, the team of translators to carry out any Qur'ân translation is suggested to be helped by a number of linguists, anthropologists, scholars of theology, *Qira'ât* (methods of reading the Qur'ân), jurisprudence, Qur'ânic sciences and interpretation. The reasons underlying each group are clearly mentioned. For example, the scholars of jurisprudence are suggested to be included in the committee of translating the Qur'ân since numerous Qur'ânic verses include jurisprudence verdicts and many interpreters differ in their interpretation, thus making the meanings of these verses controversial. Besides, many of these interpreters are not specialized in jurisprudence, and, therefore, their interpretations are totally imprecise.

In addition, some principles are suggested to be taken into account concerning the techniques that should be employed to convey the content of the Qur'ân. These principles cover six domains: the lexical domain (which includes proper nouns, words deeply rooted in the Islamic creed and the rules of punctuation); the syntactic domain (which includes too long sentences and tense uses in the Qur'ân); the semantic domain (which includes the seemingly synonymous words and polysemic ones in the Qur'ân); the stylistic domain (which includes a coverage of the Qur'ânic style with its uniqueness; asserting the need for a natural easy as well as formal style in translating the Qur'ân; and the rhetorical devices used in

the Qur'ân such as dramatic dialog, ellipsis, redundancy, and extraposition); the cultural domain; and the scientific domain (which asserts the importance of considering the issue of the scientific inimitability in the Qur'ân on translating it, especially old Qur'ân translations did not pay attention to this point).

In particular, the synonymous words in the Qur'ân are discussed, giving many examples and showing the minute differences among them and, at the same time, offering many translations to prove that synonymous words are mostly mistranslated. For instance, it is shown that *الخوف* *al-khawf* and *الخشية* *al-khashya* are synonymous, but with slight differences that do not make them identical. They are shown as similar in that both express the idea of being afraid of something or somebody, with *الخشية* *al-khashya* implying more connotations of expressing an extreme fear and a feeling of glorification and veneration (Al-'Ilwanÿ, 1427 A.H.: 22). This is exemplified by the verse that reads:

﴿وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ﴾

﴿Wallâtheena yaşilûna mâ amara Allâhu bihi an yûşala wayakhshawna Rabbahum wayakhâfûna sû'a al-hisâbi/ who join together what God commands to be joined; who are in awe of their Lord and fear the harshness of the Reckoning﴾ (13:21). However, as shown, many translators like Pickthall, 'Alî and Arberry do not differentiate among them.

The format of Qur'ân translation is also discussed in Chapter Two, suggesting that the translation format is very effective in its impact on receptors. It is also claimed that a bad format decreases the impact of the translation. Therefore, a full account of the different opinions concerning the format are touched upon, including the title of the translation, its size, formatting, incorporating the Qur'ânic text along with the translation, endnotes, indexes, etc. At last, it is suggested that the translation of the Qur'ân be under the auspices of a specialized authority called the Authority of Translating the Qur'ân (ATQ) and affiliated to the Organization of Islamic Countries (OIC).

In Chapter Three, the main study comes under the title "A Semantic Comparison of Four English Translations of *Sûrat Ad-Dukhân*". The comparison goes on as follows: sixty-eight words and constructions are selected to be compared in the four translations of Pickthall, 'Alî, Arberry and Ghâî. Each word or construction is selected according to the mistake made in its translations. First, a meticulous investigation of the meaning of the selected word or construction is carried out through consulting many interpretations of different orientations: linguistic, rhetorical, historical, and theological. If the interpretations do not offer a precise meaning of the

word or construction selected, a group of Arabic dictionaries are consulted instead. Sometimes, the word or construction selected may require to be consulted in both the interpretations and Arabic dictionaries. In accordance with what the majority of interpreters and lexicographers agree upon, the precise meaning is decided and a translation is suggested. In the light of these procedures, each translation is judged as precise or imprecise by consulting a group of (print and online) English dictionaries.

The selections are lexical like المبين *Al-Mubeeni* in the verse that reads:

﴿وَالْكِتَابِ الْمُبِينِ﴾

﴿WAl-Kitâbi Al-Mûbeeni/ By the Scripture that makes things clear﴾ (44:2); syntactic like the فاء *fâ* of فأسر *fa'asri* in the verse:

﴿فَأَسْرِ بِعَبَادِي لَيْلًا إِنَّكُمْ مُتَّبَعُونَ﴾

﴿Fa'asri bi'ibâdee laylan innakum muttaba'ûna/ [God replied], 'Escape in the night with My servants, for you are sure to be pursued.﴾ (44:23); and stylistic like علم *'ala 'ilmin* in the verse that reads:

﴿وَلَقَدْ اخْتَرْنَهُمْ عَلَىٰ عِلْمٍ عَلَىٰ الْعَالَمِينَ﴾

﴿Walaqadi 'ikhtarnâhum 'ala 'ilmin 'ala al-'âlameena/ We chose them knowingly above others﴾ (44:32).

An example of the process of the comparison held throughout Chapter Three can be given as follows: in the verse that reads:

﴿حُدُّوهُ فَأَعْتَلُوهُ إِلَىٰ سَوَاءِ الْحَبِيمِ﴾

﴿Khuṭḥûhu fa-i'tilûhu ilâ sawâ'i Al-Jaheemi/ 'Take him! Thrust him into the depths of Hell!﴾ (44:47), *i'tilûhu* is selected. The meaning of عَتَلَ *'atala* is to drive someone or something with force (Ibn Manṭhûr, 1979; Al-Aṣfahânî, 2002; AAL, 1972). Commenting on فاعتلوه إلى سواء الحميم *fa-i'tilûhu 'ila sawâ'i Al-Jaheemi*, many interpreters agree that it means that Allâh will order the Keepers of Hell to push the sinful forcibly and violently into its midst (Az-Zamakhsharî, n.d., Vol. 4: 507; Ash-Shawkânî, 1979, Vol. 4: 579; Al-Qurṭubî, 1990, Vol. 9: 6199-6200; Ibn Katheer, 1970, Vol. 6: 259; Aṭ-Ṭabarî, 1972, Vol. 11: 80; An-Nasafî, 1982, Vol. 3: 131). Accordingly, فاعتلوه *fa-i'tilûhu* can be translated as «thus, thrust him» since *thrust* means "to push or drive with force" (MWCDT, 2000) and "to push sth/sb suddenly or violently in a particular direction" (OALD, 1992). In this way, *thrust* is precisely equivalent to the Arabic verb عَتَلَ *'atala* with its connotations of force and violence.

Arberry and Ghâlî precisely render the sought meaning of عَتَلَ *i'tilûhu* as «thrust him». As to Pickthall and 'Alî, both translate عَتَلَ *i'tilûhu* as «drag him». *Drag* means "to draw slowly or heavily" (MWCDT, 2000) and "to pull along with difficulty or effort; haul: dragged the heavy box out of

the way" (AHD, 2000). As noted here, *drag* suggests a slow movement done with difficulty. It cannot be reasonable to imagine that the Keepers of Hell, who are strong angels, will push the sinful or implement Allâh's order slowly. Therefore, it seems that *thrust* is more precise and closer to the original than *drag*. This example can show what is exactly done in Chapter Three.

Finally, a table is given, summing up the selected words and constructions together with their translations compared and the suggested ones. For ease of comparison, an appendix including the four translations under study is also supplied.

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